NOVEMBER 15, 1960

THE UNITED CHURCH

OBSERVER

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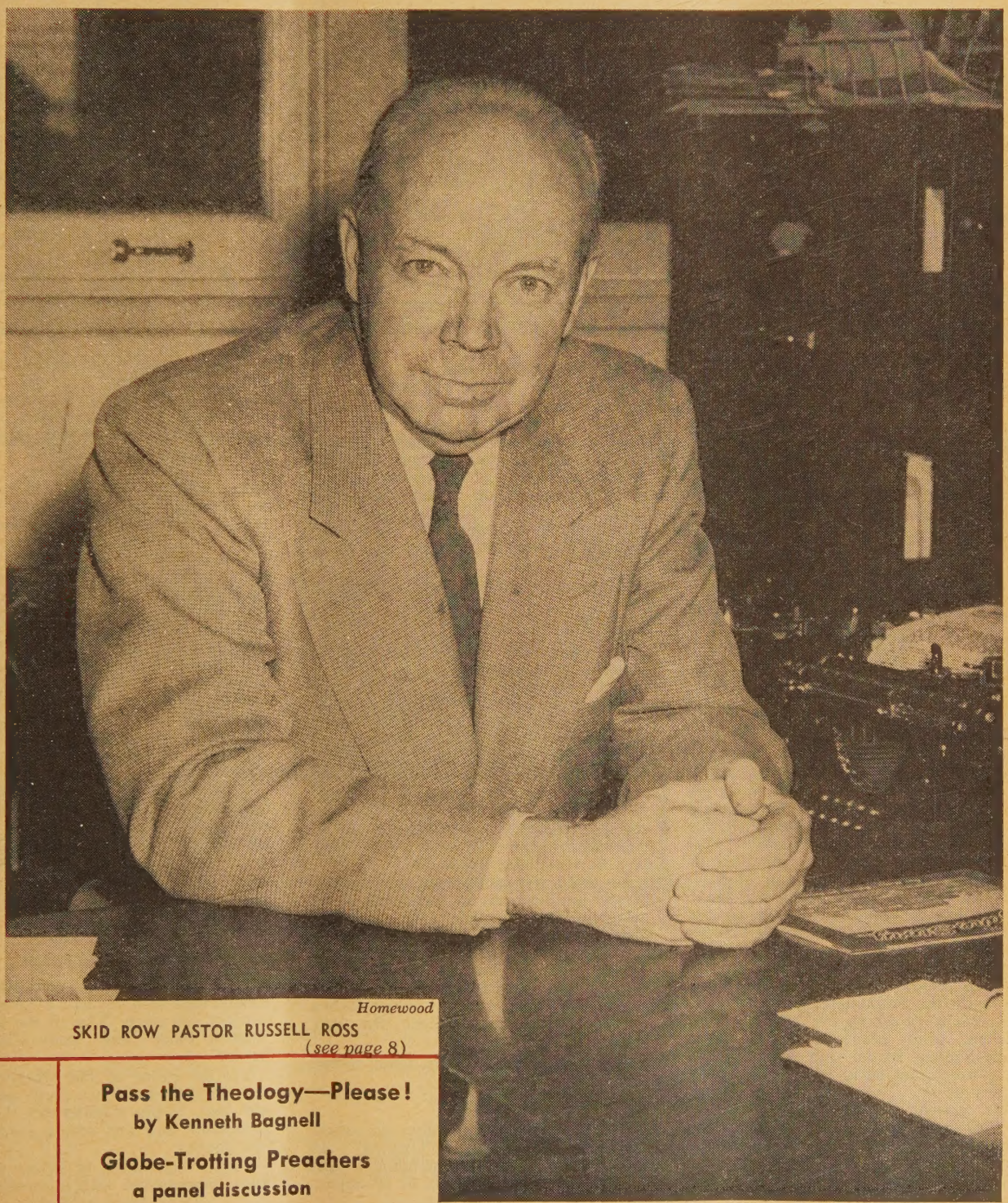


Homewood

SKID ROW PASTOR RUSSELL ROSS
(*see page 8*)

Pass the Theology—Please!
by Kenneth Bagnell

Globe-Trotting Preachers
a panel discussion

Letters

China and the Future

Dear Sir: At the 19th General Council the following motion was enthusiastically endorsed:

"Whereas it has been the practice of Christian leaders to approach leaders of states directly to discuss with them the challenge of the Gospel of Jesus Christ in relation to the welfare of **all** nations and **all** peoples: Therefore we recommend that this 19th General Council of The United Church of Canada instruct the Executive of the General Council to explore the possibilities of entering into conversations with the leaders of China regarding world policy, and, if possible to engage in such conversations."

In presenting the motion several points were made:

The approach is to be made directly to the leaders of China in Peking. It is recognized that there is an active Christian Church in China and we sincerely pray God's blessing upon all Christians. But the immediate concern is to talk with the leaders of China about the future of mankind.

Christian leaders in all generations have approached leaders and heads of states boldly in order to win sympathetic and intelligent interest in, and support for, the cause of Jesus Christ. It is imperative that barriers be broken down and that nations discuss with each other the future of all peoples on earth.

Some nations are embarrassed because of previous commitments, which form a complex and ambiguous background. The Christian church is able to speak and act freely in the interest of Jesus Christ and all mankind.

The recognition of China by our church could be the beginning of a creative dialogue. The ancient wisdom and sagacity of the Chinese might be harnessed in support of the welfare of all mankind.

All Christians are asked to pray for God's blessing upon this effort. May the church move with imagination and with courage in a desperate world, for Christ's sake.

Edmonton, Alta. E. J. Thompson,
Principal, St. Stephen's College.

No Time for Mothers

Dear Sir: What has happened to our quiet and prayerful Sunday? It used to be that mother always had time to get ready for church and the children would be ready to go with their parents. It was such a happy time for everyone. . .

Now it's hurry, hurry to get the children ready for Sunday school at 9.30, with no time for breakfast or prayers. By the time the children are gone, mother is too tired even to get ready for church, let alone get into the spirit of worship. What I'm afraid is happening is that children seldom get to church, and too few learn the fundamentals of the faith. We are always asking for Sunday school teachers. Many of us would be glad to teach Sunday school, but being in the choir we cannot be in two places at the same time. . .

We say—no Sunday sports. What do we see? No Sunday school in the afternoon, but our children off skating or playing hockey. . .

Toronto 15, Ont. Mrs. K. M. Love.

"Oh boy! Homebaking! When is the bazaar?"

Pained and Shocked

Dear Sir: Readers of **The Observer** will doubtless follow with interest the editor's account of his Russian visit. Many will be pained and shocked at Russia's attempt to freeze out religion. History seems to record that strife and hatred have always accompanied religion in our competitive world.

It is well to remember that Jesus revolted against the organized religion of his day. . .

Mayerthorpe, Alta. A. E. Sherratt.

Austerity Stomachs

Dear Sir: Your "observations" on the austerity (?) lunches points up an omission that we constantly make in reporting the success of our money-raising projects.

While great credit goes to the young people who gave so willingly of their time in arranging this wonderful lunch, was it not successful because of the generosity of the merchants who supplied the food? As for the guests, they came, ate, and got their money's worth. And if any of them thought they had done a good deed, they were well-fed hypocrites.

So often, we church workers depend greatly on donations by merchants in the neighbourhood to raise funds. But how often does any credit go to them?

Also, my idea of the report on those British austerity lunches was that, by giving ourselves an idea of what austerity meant, we would have a fellow feeling for the stomachs of those we were helping.

Scarborough, Ont. Mrs. Lena Miller.

Only Half the Story

Dear Sir: What good does an article like "A Fifth Reich is Coming?" do toward a Christian understanding among all people? This article is fit to appear in a newspaper, but not in a ch paper. It is strictly political, not social. As a matter of fact, religion the church . . . the common peopl Germany are not even mentioned.

True, much of what has been might be facts, but the way in w those facts are presented will serve one purpose; namely to create susp against the German people. Some s ments are even cynical. I quote: (re divided city of Berlin) "This has not the fault of the Germans—**although have profited by it.**" I wonder what of profit that is, when almost 3 mi people in Berlin (and I was one of th are threatened daily by the Soviets. the dictator government in East many, which in many respects is worse than it was under Hitler (I ex enced both), the writer has only favourable statement to make, "it Germany) at last is getting to its economically."

I am convinced that facts shoul told freely. But to tell only half the s omitting half of the causes, does not anyone. It sure does not help the c of Christ, and this, I hope, is the object of our church paper.

Toronto 3, Ont. (Rev.) Horst Ru
German United Church of Ca

Cyanide in the Porridge

Dear Sir: Canadian news-stands flooded with an avalanche of obscene prurient literature. Two of the worst "Peyton Place" and "Lady Chatter Lover."

Yet the editor of **The Observer** s that "Peyton Place" is a pretty good and that "Lady Chatterley's Lover reasonably dull and sedate except f few pages.

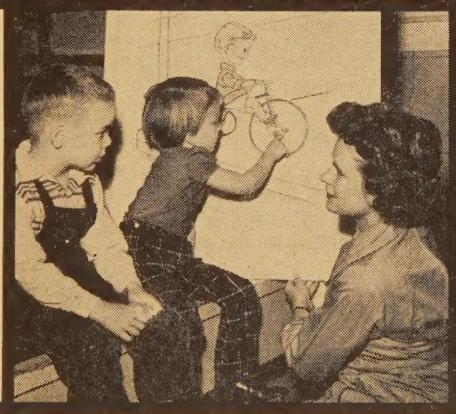
This is equivalent to saying that ridge impregnated with cyanide is p

(*Continued on page* 4)

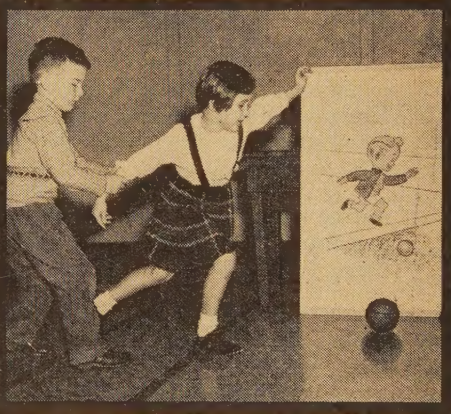
JUNIOR LEAGUE OF TORONTO WINS CAROL LANE AWARD FOR TRAFFIC SAFETY

They're never too young to learn traffic safety.

But special techniques are needed to teach pre-schoolers traffic safety.



The Junior League of Toronto conducted an experimental programme along these lines which won high praise from safety and educational authorities.



It was awarded first place in the Carol Lane Awards for Traffic Safety competition. The prize: $1,000 and the Carol Lane statuette.

The Awards are named in honour of Carol Lane, Women's Travel Director, Shell Oil Company of Canada, Limited. Administered by the Canadian Highway Safety Council through a grant of Shell, the Awards are open to all volunteer women's groups across Canada. In addition to the first award described above the second place winner receives a plaque and $500 and the third place winner, a plaque and $250.

Shell is pleased to recognize woman's protective instinct in this way, and would welcome your club's participation in the 1960 competition. For full details, write:

Director of Women's Activities,
Dept. O, Canadian Highway Safety Council,
272 Somerset St. W., Ottawa, Ont.

SHELL OIL COMPANY OF CANADA, LIMITED

announcing the–

Mission to Canada

✻Tom Rees is a famous name to Christian people in Great Britain. Once an agnostic, this Anglican Layman now commands the confidence of Christian leaders in the various denominations. His experience of Inter-Church Evangelism is unrivalled. Londoners have packed the Royal Albert Hall more than 50 times to hear his message.

✻Tom Rees is the Founder of Hildenborough Hall where, since 1945, under his leadership 5,000 each year have attended residential courses on Evangelism and Christian Leadership.

✻Commencing in St. Paul's Cathedral, London with a great Service of Dedication in October 1958, Tom Rees, with a team of seven experienced helpers drawn from the main denominations, led the Mission to Britain, visiting every county in the United Kingdom, preaching to vast congregations in 158 centres from Lands End to John O' Groats.

✻Commencing next February (1961) with a Commissioning Service in Toronto which various Church Leaders are being invited to conduct, Tom Rees, together with a team of experienced Ministers and Laymen from Great Britain, plans to make a four month evangelistic tour of Canada preaching in more than 80 centres of the ten Provinces.

"I am convinced," writes Tom Rees, "that the greatest need of our Commonwealth is a new and living faith in God. This generation needs to be told in no uncertain terms that our Lord Jesus Christ is alive today."

✻This great and inspiring venture of faith, being sponsored by The Hildenborough Evangelistic Trust, a Christian Foundation of which Tom Rees is the Founder and Chairman, calls for sacrificial prayer, work, and gifts.

✻A Council of Reference and an Advisory Committee consisting of leading Canadian Ministers and Laymen has already been set up, and plans for the Schedule are already being worked out.

✻The object of the Mission is three-fold:

That non-church-goers and fringe people may make a full and intelligent committal of their lives to Christ.
That committed Christian people may be encouraged in their faith and inspired to win others to Christ.
That committed Christian people in various denominations may be brought together in the fellowship of the Gospel.

YOU can help NOW with this thrilling National enterprise.

Write for full particulars
Start praying regularly
Ask about Tom Rees visiting your district
Send a gift toward the expenses

GET RIGHT WITH GOD

The Rev. A. LeDrew Gardner,
P.O. Box 784, Adelaide Street P.O., Toronto, 1.

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good porridge because there is only little cyanide in it. . .

One would hope that this casual tre ment of a serious subject represents o the opinion of the editor. I am qu certain that it does not represent opinion of the general membership the United Church. . .

Toronto, Ont. (Dr.) Gordon Bat

Senior SS Teacher?

Dear Sir: . . . Mrs. Alice Patrick H been a Sunday school teacher for past 75 years, and still teaches her cl of "teenage" girls in Komoka Uni Church. The girls are enthusiastic s porters of their teacher. She is "Senior Elder" of the congregation, a active in WA and WMS. She is the fi president and a charter member of WA. . .

Could it be that Mrs. Patrick is "senior Sunday school teacher" in Can from the point of years of service? there is anyone who can equal or bre this record, I should like to hear of

Ilderton, Ont. (Rev.) James E. Humm

Take Up Thy Pen

Dear Sir: The government should supported in its policy of commut death sentences, and legislation sho be passed to abolish the death penal All of us are guilty who recognize moral indefensibility of capital puni ment yet do nothing to influence fellow citizens or legislators. The m vociferous segment of our populat believe in the Mosaic law of an for an eye, and a tooth for a tooth a this philosophy may continue to be law of the land. However, moral p gress requires the concerted effort many individuals.

Whenever moral problems are cussed in parliament, would it possible for United Church minist and members across the nation to w letters to parliamentary representati and local newspapers?

. . . 10,000 letters could be a trem dous influence for good . . .

Calgary, Alta. Ralph W. E

Summer Services

Dear Sir: As a footnote to your edito on preaching, I recall that more than years ago, while studying at Chic University, quite a number of the churches closed their doors while minister went on holiday for two mon During the same period Dr. Timo Stone secured the best preachers he co and crowded his church for morn afternoon and evening services.

London, Ont. A. M. Gr

Over Ninety Elder

Dear Sir: May I add another name your growing list of over-90 elders: W. J. Palmer, an elder in Calvin Un Church, Bathurst, Ont., (Renfrew P bytery). He also celebrated his 9 birthday in April of this year. Wha wonderful experience these old men h had in long years of service to the chu Mr. Palmer became a member of session at the age of 31, and has, th fore, been an elder for 62 years.

Perth, Ont. J. G. Ko

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Managing Editor: E. L. Homewood

News Editor: Marjorie Macdonald

Editorial Assistant: Margaret Pryce

Business Manager: W. J. Bradshaw

Advertising Manager: J. C. Johnston

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Principal Elias Andrews

IN THE NEXT ISSUE

Theology at Queen's
by E. L. HOMEWOOD

The Paroled Prisoner
by BARRY COOKE

Observations

EVERY AUTUMN we give extra attention to new Canadian books, and Miss Macdonald's Chatterbox and Book Review section will keep readers informed about some of the things that have been happening. Dr. C. H. Dickinson, the Book Steward, says that despite TV, radio and all the things that are supposed to distract us from our reading, "Canadians are buying and reading more than ever."

CANADIAN PUBLISHERS produce from 100 to 150 books a year, and Ryerson Press, The United Church Publishing House, publishes 40 to 50 a year. This year's crop, the editors say, is good. Sometimes complaints about high prices are heard, but Ryerson staff tell us that often the high-priced books go first. They say also, book prices haven't increased as much as cars, houses and many other things.

LAST CHRISTMAS we sought a $17.50 volume of *Karsh Photographs* and the edition was so nearly exhausted we had to use editorial influence to get one of the last copies. A Canadian book that sells 3,000 copies is almost a best seller. The first 2,000 sales are easiest; often the last thousand sit and collect a little dust.

EDITOR JOHN GRANT'S *Ship Under the Cross* is Ryerson's best religious book of the year. Things have been a bit light on the religious side, the Book Steward reports. One of the finer books is *Mirror of Canada*, a deluxe volume of photos from the *Canadian Geographic Journal*, and second in the series.

* * * *

● TOURS TO MISSION fields overseas, a popular and effective way in American churches of promoting interest and understanding, have proven popular and effective here, too. Last year THE OBSERVER Tour to the churches in Bermuda, missions in Trinidad, and a holiday in Barbados was almost too successful and some applications had to be turned down.

THIS YEAR, with the enthusiastic co-operation of the Bermuda and Trinidad church people, we have planned another tour, and will soon announce the name of the tour director.

MANAGING EDITOR HOMEWOOD, who visited the Holy Land two years ago and did a series of articles for THE OBSERVER, has been approached by OBSERVER readers who wish to visit Palestine, too. He will be conducting a group next summer from July 15 to August 7, during his vacation. This will be organized by O. K. Johnson & Co. Ltd., Toronto, and although Mr. Homewood will be happy to answer personal mail, we prefer to have the work done and money handled by the O. K. Johnson office. These, of course, are non-profit undertakings for THE OBSERVER.

OUT IN VANCOUVER, ever since the great Christian Education safari to Japan, others have been asking about a possible visit to the Asian mission fields. One problem is that while summer is a good time for vacation, autumn is a much better time to see the mission work in Japan, Hong Kong and Korea. A tour may be arranged for next year; queries should go to the Rev. R. J. Love, 505 Dunsmuir St., Vancouver 2, B.C.

* * * *

● IN LUMBERMEN'S LANGUAGE, a "crummy" is a vehicle in which they ride between the camp and the bush, and a "skid road" is what they skid the logs along to get them on their way to the booms. To most people, the word "crummy" isn't used in polite circles, and "skid road" has become known as "skid row"—an area of flophouses and beer joints where transients hang out.

VANCOUVERITES REFER to the eight-by-six-block area around Hastings and Gore Sts. as "skid road." At the heart of this rundown area stands First United Church. What it does and how it does it is featured in our cover story *The Church on Skid Row*, on page 8.

* * * *

● IT IS ALWAYS PLEASING to hear from readers in other lands. Many of them tell us that THE OBSERVER has been sent as a gift. It's a good way to keep sons and daughters, grandchildren and others in touch with the church of their childhood and youth. Christmas is a good time to renew or send a gift subscription for the first time.

Editorial

Strike Against Sunday Work

WE sympathized last month with 45 employees of an Orillia, Ont., detergent plant when they went on strike against a Sunday work shift. The strike was called in the face of a recommendation from a government conciliation board under Judge Hugh Arrell.

There may be other things involved—there usually are in these management-labour disputes—but management in many Canadian industries is far too indifferent to the desires of workmen for a free Sunday with their families. We know there are industries where a Sunday shift may be necessary, and we believe, too, that it is important for disputants to take very seriously the recommendations of a conciliation or arbitration board.

There are many industries where the only excuse for Sunday work is that it is more economical to have a seven-day shift. But there are economics of community and family life, too, that must not be disregarded and we would have expected a government board to take them more seriously.

The international representative for the union said: "We are violently opposed to scheduling of Sunday work as related to a product that does not require it. Our community and national life is geared to a Monday to Friday work week, with Saturday and Sunday kept apart for family life."

Churches across Canada have vigorously opposed commercial sport, Sunday movies and other encroachments on Canada's traditional day of rest. There isn't much point in this if we fail to support organized labour in its proper fight against unnecessary Sunday work.

BOGUS DD's AND OTHER DEGREES

WE don't know why it should be, but some ministers of religion seem very susceptible to the overtures of bogus degree factories. In return for a cheque and little else, numerous "institutions of higher learning" will provide a piece of parchment, and the right to wear a pretty hood and follow your name with a degree.

While strange ambition to possess such trappings has prompted some to seek short-cuts, others, including ministers of the United Church, have apparently been misled into taking correspondence courses, reading books and writing essays, *and paying fees,* only to find too late that their degrees were not recognized by the church, nor their *alma maters* recognized by any reputable institution of learning.

Most of these degree mills are in the USA, and some of them have no buildings or professors.

Recently the US Office of Education published a list of some 30 institutions with the note that their students are not required "to meet educational standards established . . . by reputable national institutions."

It seems a little sad that so many of these "colleges" have "religious names," but it has to be recognized that religion, especially in North America, has always had its lunatic fringe and its quackish elements.

The American list includes such names as *The Church of Light,* Los Angeles, Cal.; *Burton College and Seminary,* Manitou Springs, Col.; *The Divine Science Church and College,* Denver, Col.; *American Bible School,* Chicago, Ill.; *American Divinity School,* Pinellas land, Fla.; *Pioneer Theological Seminary,* Rockford, Ill.; *Central School of Religion,* Indianapolis, Ind.; *Texas Theological University,* Fort Wayne, Tex.

The United Church *Manual* makes quite clear which degrees (both those earned in course and those conferred as an honour) are officially recognized by the United Church. If a minister or layman contemplating working towards a degree, it is a simple thing to check with the authorities on recognized institutions.

FUNERALS AND WEDDINGS

THE non-Christian in Canada has no trouble staying away from church—except for funerals and weddings. Social pressure doesn't force him to go to public worship at 11 a.m. Sunday, but it is difficult to escape the occasional funeral service or wedding without being discourteous to his Christian friends.

That's one reason why ministers and their laymen, too, should pay great attention to such services. More persons may be influenced or converted by them than we know. Such services are times for evangelism and for revival, as well as for reality in worship, fervour in prayer and fellowship. For many, the funeral and the wedding are the only times their heads are bowed in common prayer or ears tuned to the Word of God.

Funerals used to be marred by tasteless eulogies and sentimental preaching. Weddings have always been cluttered with secular music and vulgar display.

But they are improving. Young Christians are anxious to have dignified church weddings. "Here comes the Bride" will eventually be banished to Hollywood. Ministers are sensitive to what is right for such occasions.

Some funerals are so quick, cold and formal that you can't help wonder if the minister thinks that the most important thing is to co-operate with the funeral director so he can get as many in during one afternoon as possible. But most of them are helpful services of worship in the solemn presence of death.

The wedding and the funeral are times for praise, thanksgiving and intercession, and comforting one another in the Christian faith. They may be a means of grace to the converted and a time of evangelism to the non-Christian.

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An Editorial Homily

Faith Need Not Fade

THE fervour of young faith—like the glow of young love—often fades in the sunshine of maturity.

"I often wish," an older man says to us rather wistfully, "that I could recapture the thrill I had when I was a young lad in church."

To many, this seems just one of those inevitable things which accompany a man as he makes his way down the years; rather too bad, but not much to be done about it!

This, of course, is not true. Religious faith—like love between a man and his wife — should mature and deepen as years pass.

"I can remember," another older man says, "when I went to church out of a sense of duty. But I went. Now 11 a.m. Sunday has become the highlight of my week. To me it is something like music. As a boy I practised the piano because I had to. Now I love to play."

Happy experiences

The vivid memories of confirmation, the drama of the sudden conversion, the quiet satisfaction which dawns when new understanding breaks through; the moment of the first communion, the awesome experience of public baptism or standing at the front making a quiet profession of faith—all these should be very happy experiences.

And because mass evangelism, through the technique of the revival meeting, has been a very influential factor in Canadian life, many Christians make their first vital step in faith by gathering together all the doubts and fears and whisperings of faith, and standing up in a meeting, or stumbling down to the front of a church or hall, and making what is called a "decision for Christ."

Always Remember

Such experiences are not forgotten. And while they are often looked upon rather sceptically by the urbane, many of our finest Christians find their way in that manner through one of the many doors to faith.

Then the years come upon the young Christian, and often religion palls. It becomes a sort of humdrum going to church, doing good, sporadic reading of the Bible and an occasional pouring out of the heart in penitence and prayer.

What was once the dominant influence of life seems to be a rather irrelevant thing, a rather tedious chore, which really ought to be attended to, but in which there is no excitement left.

A great many middle-aged and older people who are good people, live upright lives, are respected by their neighbours, and mellow in prejudice and conviction with the passing of the years, just don't get pleasure out of their religion any more.

But this need not be. If this has happened, something has gone wrong somewhere. The Christian way is thrilling all the way, with no ending.

It is very true that God has given to some much more capacity to worship than to others, and we are all very different. But this is also true: faith need not go. Joy is part of, and essential to the religious life, and it is present for all of us.

But if it has faded, what do we do about it?

Our observation through the years is that those who keep the promises they make when they profess their faith, like those who keep all the promises they make when they get married, will find that faith and love will grow.

Small ones too

Most men are faithful in the big vows to God and they will never find themselves expelled from the church. But many men who are faithful to their wives all through life and will never be in danger of having a broken marriage, still find that love between them grows weak and romance flies away. Why? Because they respect the great but fail to keep all the little vows.

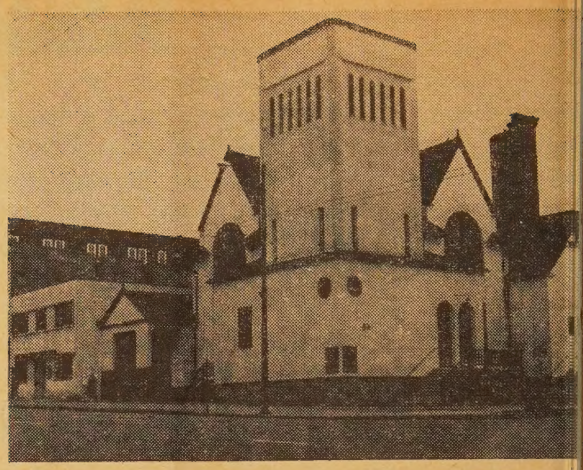
The same is true with religion. It's not enough to live a moral life, give generously to the church, attending its services occasionally.

Husbands and wives who get the most out of love are those who continue to give to each other. The Christian whose faith is to grow and glow, must do as most promise when they are received into full membership, "be diligent in the use of the means of Grace."

Work at it, pray for it, live in it, express love to it, and faith will not fade but will strengthen with the years. ●

Cover Story

The Church On Skid Row



First United Church, in the heart of Vancouver's skid row

by E. L. HOMEWOOD

ON the corner of Hastings and Gore, at the heart of Vancouver's Skid Row, stands the city's best known church. Across the well-worn doorstep of First United Church step the drug addicts, alcoholics, drifters, the penniless and the old aged of Vancouver's east end. All around are flop houses, dingy restaurants and run-down houses.

"The environment of this neighbourhood is such that no family would live here if they could possibly avoid it," says the Rev. Russell Ross, who has been First Church's minister and social service director for the past six years.

Forty-eight hundred single men live within the radius of eight blocks. Almost 50 per cent. of the population in the vicinity is Chinese, and at least 20 per cent. of Vancouver's old-age pensioners live in the neighbourhood.

In one morning at the social centre adjoining the church, I saw workers make provision for outfitting an abandoned mother and her four children; give a box of food to an Indian couple from Northern British Columbia, who were trying to make their way in the city; give a meal ticket and helpful advice to a young man down on his luck. Upstairs in his small, book-lined office, Dr. Ross was hearing the life story of an alcoholic.

A few hours later, 70 old people crowded into the auditorium for movies, checkers and tea at their weekly Happy Hours Club.

It's all a far cry from what First Church used to be.

"Old-timers still look back on the days when this was a strong church," says Dr. Ross. "Some of them object to the social work, and want to bring in great preachers, and re-live the 1890's."

First Church was at one time, the oldest, largest and strongest Presbyterian Church in Vancouver. It was founded in 1885 and seven years later the present church was built in the city's posh residential area. But in the early 1900's industry and commerce began pushing Vancouver's residential areas out into the country. Before the First World War was ended, the congregation was in financial difficulties, and the demand for mission work in the area was increasing. In 1918 it became a Home Mission enterprise.

Church's business

But First Church had to be more than a church to fulfil its ministry to Vancouver's needy, and in 1921, Dr. J. Richmond Craig founded Welfare Industries. Two years ago, this enterprise purchased a new $48,000 warehouse a mile east of the church. It now operates five stores in the city's east end, and has four trucks picking up salvage all over the metropolitan Vancouver area. It has a staff of 35, and last year did about $100,000 of business.

"The principal purpose of Welfare Industries is to provide employment for handicapped people or others who cannot get work because of personal problems," says Dr. Ross. "We train them to move on to other jobs."

Only five of the present staff were at Welfare Industries two years ago.

Another reason First Church established Welfare Industries was to provide low cost clothing for people on limited incomes. Suits sell for $5 to $10, shirts for 25c to 50c, and dresses from 50c to 60c in the five stores. All of the clothing is fumigated and reconditioned befor it is put on the shelves.

"Some people ask why we sell clothin when it has been donated," said D Ross. "We find that most of these peopl want to retain their self-respect by pay ing for what they get. One couple tol me recently that they had been able t keep themselves clothed for 13 years b buying at the church stores."

But Welfare Industries does provid free clothing for the needy, on recom mendation of First Church workers.

It's also the United Church's we coast depot for overseas relief. It ha shipped nearly 250 tons of clothing t Korea.

Another important service provide by First Church Welfare Industries the distribution of small radios to shu ins. Several hundred are out on loa now, and they're brought back to th workshops for repairs when needed. is a service that developed when ma ager Harry Murphy found that man aged shut-ins wanted to hear the Fir Church weekly radio broadcast b couldn't afford radios.

Radio broadcasting has been one First Church's strongest ministries sin 1923, when the late Rev. A. E. Cool procured a wave-length from Ottaw and established a station in Vancouve The first broadcasting was done fro the CNR station, because the churc was situated on low ground. Later moved to Chalmers Church and then First Church, where it has been co tinued through the years.

The radio station passed into priva hands and became CKWX, but in sa agreements the United Church retain five hours weekly broadcasting tim

(*Continued on page* 10)

Destitute men reach eagerly for sandwiches served after Saturday night programme in First Church's gymnasium. About 225 attend every week.

Home Mission Board worker Mrs. Marion Rollins calls at a home in Vancouver's east end to follow up work started in interview at the church.

WMS social worker Belva Howatt interviews a mother and family in need of assistance. Each morning about 20 families call at the church.

Two of First's six ministers, the Rev. T. Mitsui of the Japanese congregation, and the Rev. J. Rinta of the Finnish group, chat with old folk waiting for their Happy Hours club meeting.

Dr. Russell Ross, First Church's minister, interviews a man seeking aid. About 80 come to the Social Centre each day.

First United Church Welfare Industries does $100,000 business per year, operates five stores and four trucks. It gives employment to 35 people.

Photos by E. L. Homewood, Berkeley Studio, Douglas Yates, and Murakami Studio

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First Church airs its evening service every Sunday.

"We don't make appeals on the radio, but the broadcast brings in at least $20,000 a year," says Dr. Ross.

The Christmas Cheer fund last year received $15,000 in donations as a direct result of the broadcasts. Dr. Ross's files are stuffed with letters from listeners all over British Columbia. "The bulk of them come from the lower mainland and Vancouver Island, but we have had letters from as far away as Saskatchewan and from a number of places in Washington," Dr. Ross says. Signed letters are answered by mail, and unsigned letters are acknowledged on the air.

Home Missions secretary Dr. M. C. Macdonald estimates that there are between 30,000 and 35,000 people in B.C. whose principal church contact is the First Church radio broadcast. "They consider First Church their church and Dr. Ross their minister," he said.

Listeners often write in and ask for visits. If they are within range, Dr. Ross or his assistant, the Rev. Reg. Brown, will make the visit. If the distance is too far, they will refer it to another minister.

Because of the radio broadcast, Dr. Ross finds himself conducting up to 100 funerals a year. Last year there were 66. Only 11 were members of First Church. "At least half would be radio listeners with no contact with the church," he says. There were also 51 weddings.

But the large radio congregation is only one of six under Dr. Ross's ministry. There are Ukrainian and Finnish congregations meeting in First Church; a Japanese congregation meeting in Columbia Street Church; and a Dutch congregation meeting in Robson Church. Each has its own minister working under Dr. Ross.

The church has a total staff of 13. First Church's own congregational work suffers considerably because of the location of the church and the vast social programme, Dr. Ross says. He has been their minister since 1954 when he moved to Vancouver from Trinity Church, Calgary. His experience there had fitted him well for the institutional mission.

When he went to Calgary in 1946, Trinity Church had been turned into a rooming house with five families living in it. A small congregation of about 25 people were still holding services in the basement. He immediately organized work parties to get the church back into shape. A year after he arrived, the congregation was again worshipping in the auditorium. A couple of years later, Trinity, in Calgary's industrial east end, became an institutional church.

But Dr. Ross got his first taste of social work in Montreal. An arts graduate from Princeton, he enrolled at McGill University with the intention of going into architecture. But the head of the sociology department talked him into doing maps for him, and he enrolled in the course. Part of his field training was at St. Columba House.

When he graduated, he went to Naparima College in Trinidad to teach mathematics and languages. "I was impressed by the missionaries I met there, and decided to go into the ministry," he says.

He enrolled at McGill's United Theological College, and hoped to go back to Trinidad as a missionary after ordination. But the depression intervened and he found himself back at St. Columba House in Montreal.

Three thousand miles away, in Vancouver's First Church, Dr. Andrew Rodden was feeding thousands of hungry men. Great truckloads of food were being collected and taken to the city dump, where men were living in tarpaper shacks. Hundreds more men lined up outside the church for handouts.

During the winter, men still line up outside First Church for meal tickets. But there aren't usually more than 80 in a day. "Back in the dirty 30's they didn't have time to interview the men. We do today, so perhaps our work is a little more effective," Dr. Ross says.

More than entertainment

On Saturday nights, 225 men crowd into the gymnasium for entertainment provided by the various AOTS clubs in the city. They get coffee and sandwiches after the programme. But Dr. Ross felt that the church should provide more than entertainment for these men, and a couple of years ago he started a Sunday fellowship after the regular evening service.

He moves from the church into the gymnasium where he conducts a 40-minute gospel service, and serves coffee and cookies. Between 80 and 100 men are usually on hand.

"We have to keep refreshments light at these meetings, or we would be packed out," Dr. Ross says. "One year we served meat sandwiches, cake, tea, etc., and we couldn't accommodate all the men.

"These smaller services are more effective, and we get some men coming regularly. A few have started coming to other services too."

Most of the men who attend the Saturday and Sunday night meetings have beds at Central City Mission, the Salvation Army or cheap rooming houses. Until a year or so ago, First Church was paying from 35c to 50c each

(*Continued on page* 24)

Pass the Theology—Please!

WHEREVER preachers gather—especially on the Monday after—everybody agrees there has to be more theology in sermons. Everybody nods. It's terrible. Somebody sighs: "The pulpit's to blame." Everybody nods. Not enough granite in the foundations of the sermon these days.

The finger wagging preachers are probably right. At least, largely right. The war—breaking the heart of the world when it came, and leaving it in shambles when it left—drew healing from a sorrowing pulpit. So it flowed. There was faith to withstand fear and serenity to handle shock.

The theologians called it "personal religion" and the people who listened knew they needed it. The family on the farm with two sons gone, needed it. And the Martins' boy—back home from it all, but gashed inside by what he wanted to forget—needed it even worse. In fact, the whole wide world needed it. And the pulpit tried. It stooped and it soothed.

And some great rescues were made among men. The "peace-of-mind" preachers are often made the whipping boys of stout hearted pulpits, but they were not all liability. They established a beachhead in the church's conquest. But victory doesn't lie on the beachhead. It is always beyond it.

A preacher's privilege

So people need more than "faith in faith" or a foggy kind of "religion in general." They need some deep answers to some deeper questions.

Two little children—a boy of eight and a girl of ten—lie in hospital dreadfully ill. Doctors fight for both long into the night. Then softly, just past midnight, it happens. And a little boy is dead. But down the corridor in the other room, it's different. The new drugs are working. The worst is over. And happy parents have their tiny girl.

But a heartbroken mother and father leave a room that is far too quiet and has no answers.

"It is the will of God," someone whispers. And they go out into the night. But somehow the night stays with them for a long time. Months later, they're still wondering. "It's the will of God, somebody said . . . but the doctors . . . they worked so hard to save him . . . and they did save the little girl. Does it mean that the doctors, trying so desperately to save John, were really working against the will of God . . . are doctors against God?"

And they sit in pews across the nation. They are quiet people. Faith can assure them, but only theology can answer them. It is a privilege to be a preacher.

A young man, reared in a Christian home, packed up and headed for college. He wanted to be a doctor. Then one day, a few months later, the geology professor said something about the way the world was created. It took countless numbers of years, he said. And the young man was puzzled. What about the Bible? Didn't it say six days? It didn't seem important—then. But it didn't go away and he wondered.

And late one night, he popped in on a bull session, and a smart young theolog was having his turn. And he was dazzling them. But he was devastating, too. The Virgin Birth was his target. And he whipped off his theories. And they weren't bad, either. But they were geared at leaving things empty. Everybody could see what he was against, but nobody knew what he was for. And the medical student wondered about it all. And that was the night things slowly began to fall apart.

He gradually "lost his interest," as he put it later. Now he is another doctor who might have done so much for the church and the gospel, too.

Market their belief

Across the nation, from the village churches and the city schools they come, and they will be in somebody's pew this Sunday. And a questioning mind is a symbol of a pretty important fact: building the kingdom of God has a place for theology.

Nobody is recommending that preachers start marketing what they don't believe. Or that they fling arrows at the tender faith of lovable people. But there are young men and old, bus drivers and lawyers, who can think. And because they believe that the whole universe is in God's hand, they know they can seek some answers without being afraid.

The average United Church minister believes as he does because he is trying to be more religious, not less. So he ought to tell the people. And wherever his theology tries to get at some profound answers, it is still the Queen of Sciences. Probably some ministers do raise the issues, with charity and honesty. And probably some people wish they wouldn't bother. It's safer in the backwaters. But a child doesn't stay in Grade 4 all through school. Parishioners should grade, too.

There are times when the most thoughtful laymen must get impatient. It might happen that one of these days they'll speak up—in the plainest talk of the boarding house. It may not sound academic, but it gets right down to brass tacks: "Excuse me, parson, but would you please pass the theology?" ●

by KENNETH BAGNELL

The Globe-Trotting Preachers

Three United Church ministers had their eyes opened on an around-the-world mission safari*

Dr. Forrest: In your trip around the world, what impressed you most?

Dr. Levan: I came home much impressed with the church's overseas programme, but in unexpected ways.

Dr. Forrest: Did you discover you were ignorant about overseas missions?

Dr. Levan: Yes, I didn't get the scent of overseas work directly. I mean this literally. Seoul stinks!

Dr. Forrest: You three started off together. What United Church mission fields did you visit?

Dr. Smith: We visited Tokyo, and I went to the northern island of Hokkaido, Japan, by myself.

Dr. Levan: Dr. Elliott and I went to Korea for a couple of days. The three of us went to Hong Kong and from there to India, where we separated, spending most of our time in central India. I was also in the south at Vellore.

Dr. Forrest: And then, from India?

Dr. Levan: Two of us went on to Palestine via Egypt. Dr. Elliott ended up in Berlin.

Dr. Smith: I went on to Russia, as I had already seen the Holy Land.

Dr. Forrest: You all paid your own way?

Dr. Elliott: Yes.

Dr. Forrest: What was your main purpose?

Dr. Elliott: To see at first hand the work of our overseas missions; refugee work wherever there was any; also to stretch our minds a bit about how people live in other parts of the world.

Dr. Levan: I think we discovered that our purpose changed as we travelled. We discovered we were with the Church in the world, rather than examining mission fields overseas. I'm going to require time to sort out the mass of statistics, evidence and impressions, and get a true perspective.

Dr. Forrest: Dr. Elliott, did you at any time when visiting the mission fields have a guilty conscience or feel that maybe those who had gone overseas had a higher calling than those who stay behind?

Dr. Elliott: Yes, at times I felt guilty when I saw the extent of sacrifice of the missionaries — not always physical. To be set in another country for your whole life is, I think, the biggest sacrifice of all.

Dr. Forrest: Now in your own pulpit in Robertson Church, Edmonton, are you going to be more enthusiastic or more critical of overseas missions?

Dr. Elliott: Both.

Dr. Forrest: In your enthusiasm what are you going to work for? Money? Recruits? Educating the people here?

Dr. Elliott: Yes, but a broader purpose than that, I think, will be to work for a deeper understanding of the difficulties involved in world missions, which are so complex. It isn't a simple matter of "I know something. They don't know it. I'll go and tell them." We need more understanding of the people and the religions of the countries to which we are going.

Dr. Forrest: Have you got any feelings about India, Dr. Levan? I know that some of the missionaries were discouraged and have come back. If you were out there would you feel like coming home?

Dr. Levan: From my first impression I'd say "yes." But conversations we had with various Indian church leaders give us a second thought. Some of the work we saw made us feel there's a real opportunity for service there.

Dr. Forrest: Did you hear that the Indian church has to stand on its own feet now and it might be better for missionaries to leave and the church to cut off its grants?

Dr. Levan: Yes, but it could be we are trying to make the young church walk too quickly.

Dr. Forrest: What is our own church's policy? Are we sending more men and more money, or less?

Dr. Levan: I understand we're sending less, and this I would question. It seems to me that we should be maintaining our aid or even increasing it a bit.

Dr. Elliott: Wouldn't you say, Dr. Levan, that you got the impression of a terrific amount to be done; that even if we withdrew from one position, there are others waiting?

Dr. Levan: Yes. At Vellore I was interested in the co-operative venture which was quite new to me. To see it in action, missionaries from various denominations, countries, all co-operating in one effort, was most impressive. It seemed to me that there the United Church expenditure ought to be increased.

Dr. Forrest: Did you feel that denominations were competing?

Dr. Levan: Not at Vellore.

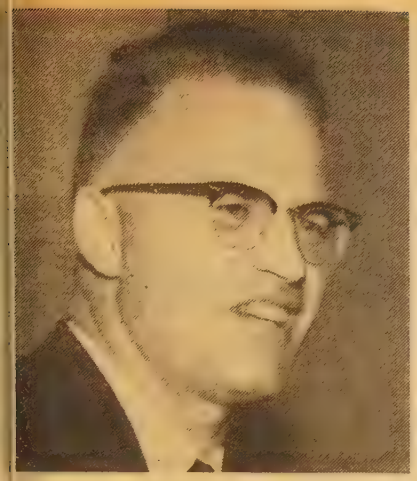
Dr. Elliott: We were much distressed over Korea, which has a higher percentage of Christians than the others. We expected to find it much stronger and vital. In many ways it is, but we were astounded to hear there are eight different kinds of Presbyterians. There were the Jesus Presbyterians, and the Christ Presbyterians, each building churches. This seemed pretty discouraging.

Dr. Forrest: You didn't find that in India?

Dr. Levan: We didn't find it anywhere else.

Dr. Elliott: I think that in India there

**The Rev. Clifford Elliott, Robertson Church, Edmonton; the Rev. Victor Levan, Zion Church, Brantford; the Rev. L. E. Smith, Marshall Memorial Church, Ancaster.*



Dr. G. V. Levan

". . . shocked by barbed wire"

Dr. C. A. S. Elliott

". . . distressed over Korea"

Dr. L. E. Smith

". . . appalled by Indian poverty"

ere lessons in co-operation that we ave yet to learn here.

Dr. Smith: It was good to see the nited Church having a part in this ork, often co-operating with three or ur other churches.

Dr. Elliott: We saw a lot of poverty, much we tended to get used to it.

Dr. Smith: Especially in India.

Dr. Elliott: And in Cairo and the liddle East, but not Israel.

Dr. Levan: I'm beginning to see a lationship between the way of life in anada and in India, and to realize there e much bigger problems involved than e first thought. Where our daily wage ay average between $10 and $20, in dia it's 20c-50c a day. It seems to e when we argue over some details of missionary programme we're trifling ith small things and missing the eightier matters of the law of justice. mehow we have either to lower our ing standard or have some greater are in helping to raise the standard of ing in other countries.

Dr. Forrest: Did you find the mis-onaries' standard of living much higher an the people they serve?

Dr. Elliott: Oh, yes, undoubtedly. But e couldn't discover that this was a rious matter. It's not easy for a west-ner to live like the poorest Indian, and don't remember anybody saying that ey should.

Dr. Levan: No, I don't feel that at's a real point of distress. We were thered occasionally by the number of rvants about.

Dr. Smith: We're unaccustomed to is in Canada. We expect the housewife s enough electrical equipment to do r own work. The explanation there, of urse, is that they don't have this uipment. And the Canadian housewife uld never run alone the kind of house they have there. It's too big, too cumbersome, and because there is no refrigeration, marketing has to be done every day and is a tremendous problem. Labour is cheap. The people need the work.

Dr. Elliott: However, there were misgivings in the minds of some missionaries, and certainly in ours, about maintaining such establishments. And there's the question of mission compounds, too.

Dr. Levan: One of the surprising things was to find many compounds behind barbed wire.

Dr. Forrest: Is this necessary? I didn't see it in Africa.

Dr. Levan: We were assured it was. Night watchmen are on in these places, too, to protect property.

Dr. Elliott: We had a feeling that it would be better to get out of the compounds and settle in ordinary residential areas. This was particularly true in Korea where it seems to us that the barbed wire was symbolic, as well as practical.

Dr. Forrest: We keep hearing that the day of sending missionaries to some overseas countries may be over. Would you expect good missionaries are going to be needed for some time?

Dr. Smith: I'm glad you said "good." A good missionary is a remarkable person. The board needs to be very careful in making appointments, and in keeping good communications and understanding with the church overseas.

Dr. Levan: I think a missionary must be compatible with his task, but also be outstanding and an authority in whatever field he's entering. It's not good enough to send a second-rate person.

Dr. Elliott: The day of "sending" missionaries in the old sense is over, but the day of missionary activity in the broadest sense is just begun. No longer do we think of this country sending missionaries, but of the World Church attacking a need wherever it may be.

Dr. Smith: They may send missionaries here to speak to us. One of the things they have to offer is experience gained in serving a non-Christian society. We tend to think in terms of a Christian society and therefore often use the wrong techniques.

Dr. Forrest: What impression—good or bad—did you get about the job done by fundamentalist groups or the sects?

Dr. Levan: I don't want to answer that question directly. I know that our missionaries feel freer to do their work because of having the solid base of an Overseas Board behind them. In contrast, the Faith mission ventures have an unstable home base.

Dr. Smith: I think I sensed the situation and the criticism regarding some of the faith missions. You can't just go in and throw the gospel at people as though it were some sort of missile. You have to apply it to the situation in which you find the people. It has to be in context. You can't just come off a plane from North America and be in context.

Dr. Elliott: I'd agree that Christian missions have to be done by the Church —with a capital "C".

Dr. Forrest: But the fact is that the historic churches are sending fewer missionaries. Many are coming home. There are vast areas where there is no church at work, hundreds of millions of people who are non-Christians; and these newer younger churches with a very simple gospel are sending out more missionaries every year. What's going to happen in the future?

Dr. Elliott: I'm only guessing at the answer, but I think they are going through an evolution such as we did in

(*Continued on page 26*)

• Seriously Speaking • Thank-you Notes

Ad Lib

By J. A. DAVIDSON

SOME years ago the late Walter Russell Maltby, an English Methodist theologian and writer, in a lecture at Emmanuel College, Toronto, lamented, "It is strange that religion and the sense of humour should have fallen out so often — always to the degradation of humour and the impoverishment of religion."

A quick look over the current scene suggests that we may be in the middle of such a falling-out right now. Theologians and ministers, of course, do make their little jokes—but they rarely bring humour to bear on their disciplines and activities and on themselves. And some of them seem to have become rather frothy about humour in all its forms.

On the other hand, there are ominous signs of decay in humour. So much of our humour today is crude and trivial, and it is generally devoid of compassion. It specializes in sharp quips and brittle wisecracks. It makes much of double (and single, too) entendres about sex and sanitation. It takes delight in the other person's discomfiture. It guffaws at the polished insult or well-honed bit of sarcasm at the other man's expense. It often sniggers at what others hold holy, and it finds crude blasphemy comical. And much of the time, it really isn't very funny.

Reinhold Niebuhr has written an instructive essay on the relations between faith and humour. Here is his key statement:

> "Insofar as the sense of humour is a recognition of incongruity, it is more profound than any philosophy which seeks to devour incongruity in reason. But the sense of humour remains healthy only when it deals with immediate issues and faces the obvious and surface irrationalities. It must move forward toward faith or sink into despair when ultimate issues are raised."

And then Niebuhr said, ". . . there is laughter in the vestibule of the temple, the echo of laughter in the temple itself, but only faith and prayer, and no laughter, in the holy of holies."

Dr. Niebuhr sees humour as a means of dealing with the incongruities on life's surface, and he suggests that humour can be an agency of faith. This is reminiscent of what Stephen Leacock wrote when he came at the theory of humour from an entirely different angle: "Humour may be defined as the kindly contemplation of the incongruities of life, and the artistic expression thereof." And Leacock added that humour "is born, as it were, in perplexity, in contemplation of the insoluble riddle of existence."

Christians today, and especially Christians with a deep theological and ethical concern, need humour as a prophylactic against the wrong kind of self-seriousness. Christians must bring to their religion the sensitivity and the humaneness and the judgment which are engendered by the right kind of humour—for the right kind of humour can at least dull the cutting-edges of many of the sins of the spirit to which we all are prone.

Dear Sir,—

By GENEVIEVE CARDER

A NEIGHBOUR had a shiny new water heater installed in her home recently. Impressed by the competence of the workmen and by the efficient clean-up job they did before they left, she impulsively wrote an appreciative letter to the utilities company.

She was surprised to receive, by return mail, a most grateful reply. The local manager said he was confident that the workmen did operate competently and with as little disturbance as possible, for they were trained and counselled in the difficult art of pleasing the public. But in almost 20 years he had never before received a note or a telephone call to express appreciation. Her letter would be posted on the bulletin board for all the staff to enjoy.

Last summer we pitched our tent in an attractive and well-equipped campi site on the outskirts of Brockville, On When we expressed our gratitude for th fine facilities the superintendent gave a surprised smile. "We hear plenty c complaints if something is not just a it should be," he said, "but very fe people bother to tell us that they a pleased. We work hard to maintain th park for the tourists, and a word c thanks goes a long way."

Now I am beginning to understan why radio and television stations pla such importance on each letter of com mendation received. They know that f every one who takes the trouble to wri a word of thanks, there are at least hundred who never get around to doi anything about it.

We are raising four hospitable youn citizens, so our menus and dining tab have a fair amount of elasticity. Fr quently I am presented with meal gues of varying shapes and sizes. We enj their company, and find even the sma est of them delightful conversationalist But when the meal is over they usuall depart in haste, and very rarely do w hear a thank you. Apprehensively I fin myself wondering if our own four a this way.

I know much of this can be attribute to the haste and thoughtlessness youth. But I have an unhappy suspici that they are being infected with carelessness that is evident in the wor about them. We have so much of life good things in this favoured land th we are taking them for granted. Life too busy for thank-you notes. Wee ends are too full for us to pause an give thanks to our Creator.

Our youngest asked recently why it necessary to pray each evening. "Don you want to say thank-you to God f the happy day you have had?", I aske

"Why should I?" he countered. "G knows I'm happy."

Yes, our Father knows if we a grateful. But in the expression of o gratitude our souls grow in grace. An in the expression of our gratitude to on another we add grace and warmth our daily living.

Rev. J. A. Davidson

Mrs. G. Carder

Rev. V. Levan

Rev. J. S. Bole

• Significant City • Hinterland Communion

Visit to Vellore

By VICTOR LEVAN

THE countryside about Vellore, India, when I visited it was parched, brown and dusty. As we crossed the bridge spanning the dry river bed just outside the city, I saw thin wisps of grey smoke rising into the coppery, noon-day sky from a burning ghat on the bank.

Vellore is not large geographically, but it is known throughout India and the world for the hospital and the medical college, which are amongst the finest examples of the Christian missionary enterprise. I was shown about the hospital buildings by Miss Florence Taylor, Dean of the School of Nursing and a missionary of the United Church WMS. The numerous buildings are large, orderly and clean, and quite comparable with hospital buildings in Canada.

There are a distinct contrast to so much in the Indian scene, of crowding, uncleanliness, and lack of sanitation. Central to the hospital buildings is a fine chapel, its architecture appropriate to the Indian setting.

The medical college buildings a few miles outside the city are beautifully situated among rocky hills. In the course of an hour or two we visited many of them, including the Mental Health Centre (in which patients enjoy a good deal of freedom), the Rural Life Centre, which is a clinic for medical students preparing for rural practice, the Rehabilitation Centre for leprosy patients, staff buildings and student residences.

I talked with Dr. J. S. Carman, director of the hospital, who told me of his appreciation of the United Church's interest in Vellore as expressed through its financial support and the prayers of its people. In the matter of personnel, Dr. Carman was convinced that India still needs help from the West: evangelists for the church, doctors for the hospital, mechanics and accountants . . . all preferably men and women of some experience in their particular fields.

For two reasons I continue to recall Vellore as one of the best examples of the Christian missionary effort. First, it is a co-operative venture in which there is a denominational pooling of resources, both in finance and personnel. Second, there is an attempt to work out a policy of training Indians for leadership and of transference of responsibility to them.

The magnitude of India's need is such that Vellore itself becomes significant as an outstanding example of what can be accomplished by dedicated people. It is an example to Indian authorities who, through municipal and governmental agencies, may seek to reproduce its accomplishments in more hospitals and medical colleges and training schools through India.

Caistor Corners

By J. SHERIDAN BOLE

YEARS ago, when I was minister at lovely Invermay in Saskatchewan, I was asked, as supervising pastor, to go some 40 miles north to Kelvington to take Holy Communion to the scattered settlers in that hinterland. I was reminded especially to bring grape juice with me; they would provide the bread.

I purchased a bottle of Welch's at Gerry's, the local Chinese merchant, and set out in my Ford on Saturday afternoon. There had been rain the previous day but with a clear wind blowing, the dirt road was now dry enough for travel by car. Further north there had been more rain and the trail soon became so slippery and sticky that I was forced at last to turn in to a settler's home.

I explained my mission and, like the owner of old, having heard of the Master's need, he straightway gave me his horse; and his buggy, also. Quickly transferring my belongings I continued on my way. The horse complacently juggled the buggy around the mudholes and we came with evening to the little hamlet of Kelvington.

That night I put up at the home of the store-keeper, and in the morning we went together to an adjacent hall to prepare the Communion. We spread a white tablecloth on a library table, brought in for the occasion and set in front of the home-made pulpit, placed the bread upon it, and turned aside to fill the little communion cups with the grape juice.

But where was the grape juice? A thorough search was unavailing, and I realized that in transferring my goods I had left it behind; it was even now reposing in the car in the farmer's back yard.

"Have you any grape juice in the store?" I asked.

"No. That is why we asked you to bring it with you."

"What will we do?"

"I'll go to the store and see what I can find."

In a few minutes he was back with a bottle of orange crush held dubiously in his hand. "Could we use this?"

What would the people think? What would God think? Wouldn't it be better to inform the people of the situation and arrange for a service at a future date?

But some of them had come miles over tragic roads for this *one* Communion of the year. We opened the bottle and the liquid ran thinly, a dim yellow colour, into the shining cups, and distilled on the air a fragrance unmistakably orange crush.

Nor would it disappear with all our unspoken prayers and the fanning of our hands.

The tray was placed on the table and the service began. The prayer of consecration was offered . . . "We humbly beseech Thee, O merciful Father, to vouchsafe unto us thy gracious presence and so to sanctify with thy Word and Spirit these thine own gifts of bread and wine which we set before Thee. . ."

I passed the bread and then the wine, and eager hands reached out to take that which was their souls' comfort. Of course I can't give any explanation of it and I hesitate to mention these things for they seem irrelevant, but the fragrance of orange crush had completely dissipated, the colour was now unnotice-

(*Continued on page 35*)

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Old Bones Live Again

By ENOS T. MONTOUR*

IN 1944 a stranger walked up the Third Concession, Tuscarora Township, in the County of Brant. Along that dusty, tree-lined Ontario road, he came to a little white church set on a hill and surrounded by heavy oak and elm trees.

The little church had the traditional square tower at the front, with heavy iron grillwork around the top. It had been originally a log building but was later covered with board siding.

On entering he was met by a scene of desolation. Though the "odour of sanctity," common to all closed churches, remained, the whole room showed years of neglect and disuse. It was a church with a past.

Birds, which had nested in the tower, flew out through the broken window panes. The variety of hymn books showed that the place had been used by different sects. Dust lay thick everywhere. The organ with its broken foot-pedals was a home for mice and insects.

Looking at this scene of utter desolation and disuse in the old Methodist Church, the stranger wondered if any vestige of religious interest remained in the district. It was a veritable "Valley of Dry Bones."

But even as he stood there, a Voice seemed to ask "Son of Man, can these bones live?"

And they did. They came to life in a very strange way.

In the fall of that year, a non-resident pioneer died in a distant city and was being brought back for burial. The whole community rose as one and descended on that historic church.

The men shovelled out the heaviest layer of dirt while the women followed with brooms and scrub brushes. Pieces of glass were fitted into the broken panes and the pedal-straps on the old organ were repaired.

Soon, the church had a spic and span appearance, inside and out. The grass was cut among the crumbling headstones. Then deep, last respects were paid to the deceased.

As the crowd filed away, one man, an invalid, remained behind. Later he went home, but soon returned with ladder and painting outfit.

Passersby stopped to watch him work. Some asked why he was doing it. His reply was that some day the church might be used again.

Gradually more people gathered in the evenings to work on the church and on the grounds. Soon, the whole appearance of the property was changed.

Then, as they sat around in the gathering dusk, someone started an old Gospel hymn in which all joined. After several such evenings, travelling evangelists stopped by to hold services. Then, the United Church resident missionary was invited over to conduct regular Sunday services and church school at 11 a.m.

With the resumption of these services, the question of a Parish Hall came up. There had to be some place to hold the "doings." While the lamps fizzed above their heads, the question of "basement or outside hall" was debated.

In 1950, the old church was "jacked up" and a full basement dug underneath. Delaware United Church then became one of three appointments on the Grand River Indian Mission. The missionary lived centrally in the village of Ohsweken and conducted a youth programme in the Delaware Church basement.

Finally, in 1958, the 100th anniversary of the founding of the Delaware Methodist Church was celebrated. On that gala occasion, 200 people were present; an Indian brass band, with feathered headdress, played, and a large marquee was set up for refreshment during the social hour.

As of old, the untiring divinely patient Voice, looking upon other of earth's desolations, still is asking: "Son of Man, can these bones live?"

The Rev. E. T. Montour is minister of the United Church, Qu'Appelle, Sask.

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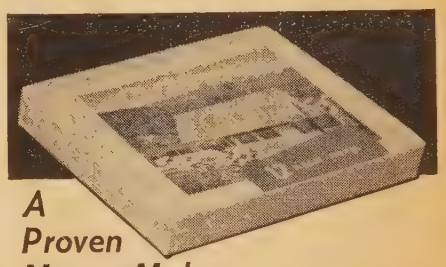

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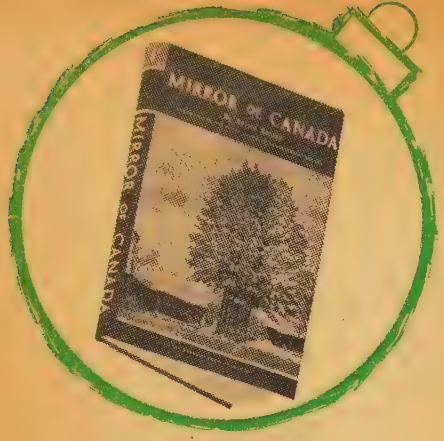

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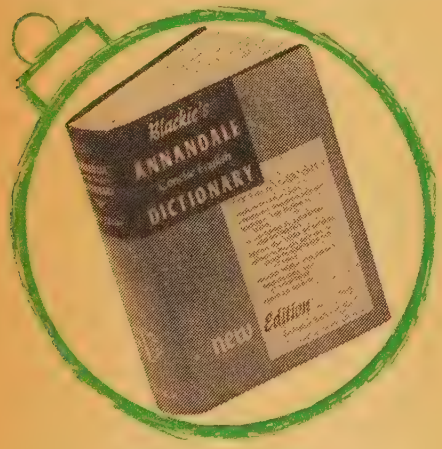

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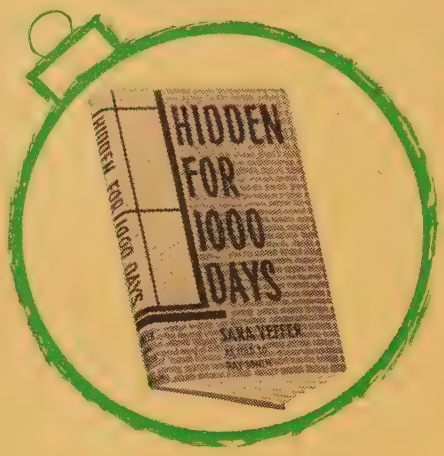

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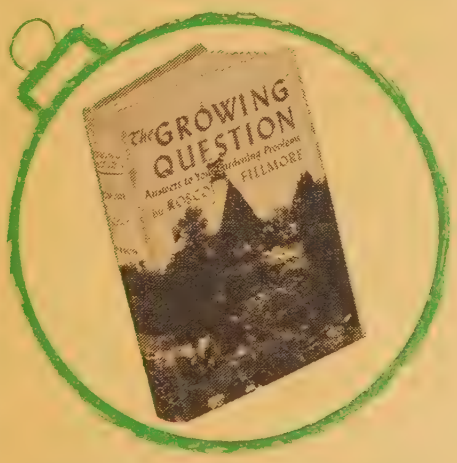

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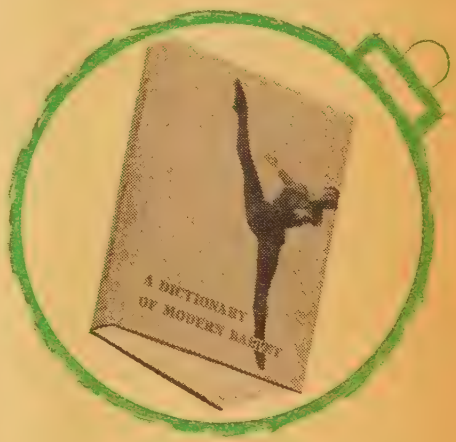

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

"CANADIANS can be proud of their authors this year." That legend on the Ryerson Press advertisement in the November 1 OBSERVER says exactly what we had been thinking as the new books came in. We are pleased with the reviews appearing in this issue and, as usual, hope they will give guidance to our readers when choosing books as Christmas gifts. . . 1,800 publishers in 11 vast halls displayed seven miles of new books at the recent Frankfurt Fair. Cecil Northcott writing in *The British Weekly* says: "The Frankfurt Fair is triumphant evidence of the massive authority of the printed word all round the inhabited world, and the ability of print to hold its own in a day when vision is said to be dominant". . . Alan Paton, famous author of *Cry, the Beloved Country,* was in Toronto recently. His visit and comments about conditions in South Africa sent us back again to read Dr. Forrest's interview with Mr. Paton contained in his book on Africa, *Not Tomorrow, Now.* . . Clarke Irwin has sent word of *The Hospitality Cookbook* just being released. It is written by Elizabeth Bonnell McCuaig, wife of the Rev. Alan Hayes McCuaig, United Church minister at Orillia, Ont., and daughter of the Rev. Dr. John Sutherland Bonnell, New York. It contains favourite recipes of the wives of more than 180 prominent Protestant ministers.

Mrs. Bennett

Ryerson Fiction Award Winner 1960

Novels

Short of the Glory

By E. M. Granger Bennett. (Ryerson, $4.95.)

Reviewed by A. J. Wilson.

The publication of Canadian historical novels is all too infrequent, though there is abundance of material. Mrs. Bennett has written several. This most recent one has won the Ryerson Fiction Award.

The background is Quebec in 1658, when the French and English were fighting for the mastery of this continent. It gives a vivid picture of life in the early days. The story is exciting. A band of Indians seize two young daughters of a New England puritan clergyman. By different groups and at different times each is freed. One is given a home by a "papist" family in Montreal, and the other in Quebec. The girls, particularly the elder "Abbie", have a deep fear of "papists." But in time the love and affection of the families for the two prisoners of war breaks down much of that fear and prejudice. When the war ends, the girls are permitted to return home. Because of their experience they are convinced that peoples of different nationalities, customs and religions can live together in peace and harmony.

Love, loyalty, courage, as well as perfidy, rascality and subterfuge are reflected in the lives of the characters who walk across the pages of this interesting novel. It should be widely read.

The Torch

By Wilder Penfield. (Little, Brown, $5.)

Reviewed by A. Stewart Allen.

Wilder Penfield has recently stated that every man should start a second career upon retirement from his first. This advice to others he has put into practice for himself. In place of prolific writing on scientific and medical subjects, he has turned his efforts into the field of the historical novel.

During a brilliant career as a neurosurgeon he won the highest honours because of the breadth of his medical activities in both practical and investigative fields. These abilities, together with his intense interest in people as individuals, his concern for their educational development, his penetrating and detailed quest for more knowledge into the beginnings of modern medical art and science, and a passion for enquiry into the minutiae of the unknown, have combined to bring success in the first years of that second career.

In **The Torch** he has produced a masterful as well as entertaining historical novel. He skilfully has guided his hero, Hippocrates, the father of modern medicine, through a cleverly chosen series of serious and critical medical situations depicting the art of medicine as practised or taught by Hippocrates in ancient Greece. He vividly portrays the praise of friends as well as the enmity of foes as they attempt to destroy the reputation, if not the life, of Hippocrates.

In a free-flowing narrative style Dr. Penfield has produced a very readable story using this as a medium to convey what is his real purpose—a statement of the beginnings of the scientific method which created modern medicine and natural science. His efforts have resulted in a lively story using basic materials which in a less capable and imaginative method of handling could have made very dull reading.

Dr. Penfield

Mrs. Myles

Dark Torrent of Glencoe

By Edward Grierson. (Doubleday, $4.50.)

Reviewed by Dorothy Dumbrille.

The treachery that in 1692 darkened forever the name of Campbell in the misty, cold valley of Glencoe, when the Campbells fell upon their hosts the MacDonalds and put to sword all under 70 years of age is the theme of this excellent novel by Edward Grierson.

Lieutenant Jamie Campbell arrives with the King's soldiers to Glencoe, stronghold of the MacDonalds, with their chieftain, the MacIan. Jamie thinks he is merely mapping out the passes through the cliffs and is unaware of the instructions and intentions of his commanding officer, to kill all MacDonalds. He falls in love with Fiona, daughter of MacIan, and when he learns of the treacherous plot sets out for London to see the King.

In spite of Jamie's efforts, the massacre takes place, even against the wishes of the King's soldiers who must obey; to them to kill a man who has shared one's salt is an undreamed-of atrocity; something unheard of in the Highlands.

Although grim in theme, this story is clean, wholesome and entirely entertaining. It is also accurate and true to history. I think it may be ranked as one of the best books to come out of this season's production of good literature.

The Many Coloured Coat

By Morley Callaghan. (Macmillans, $4.50.)

Reviewed by J. A. Davidson.

Morley Callaghan is a superb craftsman, and he has here given us a compellingly readable novel. But he has also

Mr. Pickersgill

Mrs. Richardson

given us a curiously ambiguous novel: it has some impressive depths and, at the same time, some quite surprising shallows. It does have elements of greatness, but somehow it misses being a novel of the first-rank. Perhaps its basic weakness is in its failure to do justice to both the depths and the heights of man's existence: to use theological terms, it is weak in sense of sin and equally weak in hope of redemption.

The central character, Harry Lane, "a kind of innocent guy," is almost a tragic figure: I say "almost" because I suspect that Harry, despite his worldly success and sophistication, is emotionally an adolescent and that his "innocence" is essentially childish — his personality is too shallow to be a vehicle for the tragic. But all the main characters do have tragic elements in them, tragic potentialities which are partially precipitated in their relations with one another.

The "innocence" motif, which seems almost a Callaghan trademark, is not adequately demonstrated or explicated: I may be quite wrong about this; I may have missed an irony in the treatment of innocence.

Having said all this — and I'll admit that perhaps I am being unfair to Mr. Callaghan—I must also say that a reading of it does have some of the emotionally purgative effect of great tragic literature. I did enjoy reading it, I shall probably read it again some time, and I think it a worthy addition to Canadian literature.

The Dean's Watch

By Elizabeth Goudge. (Hodder and Stoughton, $4.)

Reviewed by A. J. Wilson.

In 1865 Adam Ayscough was appointed Dean of an English cathedral. He soon became known as "The Terrible Dean." He was given the label by the mayor and the city council because he hated slums, squalour and injustice and tried to arouse public opinion against them. He shocked the church goers, too, because he actually talked to ordinary people—shopkeepers, chimney sweeps, and particularly an old watchmaker.

The story is not a book on reform. These conflicts are only briefly touched on. Its charm lies in the people who walk across its pages, their prejudices, strengths and weaknesses and their experiences. There are scenes that arouse anger, pity and admiration. There is a love scene as Job courts and wins the vivacious but unlettered Polly. Through it all the influence of the "terrible Dean" as he touches the lives of men, women and little children binds these various areas of human interest into an interesting novel with an ending not even the Dean could have anticipated.

There is not a word in the book to which the most exacting could take exception.

The Nightingale

By Agnes Sligh Turnbull. (Thomas Allen, $4.50.)

Reviewed by Dorothy Dumbrille.

The time is the early 1900's. Violet Carpenter lives alone in the big stone house in the little town of Ladykirk where once her people had been the most important citizens. Now she has for company only her old housekeeper, Katie, devoted and humourous; her willing slave.

Violet is 25, and Katie and the neighbours think it high time she married. How she finally finds happiness is the theme of this quiet yet interesting story of village life. Through it is woven a mystery; the disappearance of a family heirloom, a little mechanical nightingale in a box, which fills the room with rare melody and which is almost as precious to the whole village as it is to Violet and Katie. Suspicion falls upon one villager after another and upon a stranger who comes to Ladykirk as an overnight lodger. Its final recovery brings to light the culmination of a period of suspense which makes it almost impossible to put the book down until it is finished.

The skill of this novel is its integrity in depicting village life as it was at the period. It is a beautiful and moving love story set in a more peaceful and almost forgotten way of life; for this reason, it is refreshing and entirely wholesome. It is a time of picnics and buggy rides, when girls dreamed romantic dreams and young people made their own amusements which cost them nothing in money. The nightingale, to Violet, is a symbol of love to come, of a dream come true.

Those who recall Agnes Sligh Turnbull's numerous former novels, predominant of which are **The Bishop's Mantle** and **Gown of Glory**, may be assured that this story is equally enjoyable.

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**In a future column, we will discuss dividends—watch for it.*

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People

My Other Islands

By Evelyn May Richardson. (Ryerson, $4.50.)

Reviewed by A. J. Wilson.

This is Evelyn May Richardson's story of her childhood and early life on Cape Sable Island, and her frequent trips to nearby islands, particularly Emerald Island where her grandparents lived.

On Emerald Island she and her brothers and sister spent the summer vacation "helping" to get in the hay and doing other chores, and the winter holiday enjoying the Christmas festivities. There was much for a curious child to see on these barren rocky islands—the sea in all its varying moods, boats coming and going, fishing nets hung up to dry, a lobster packing plant. There were interesting people, many "characters" and intimate and affectionate friends and relatives. There were experiences, too—joyous ones, and tragedies of the sea. All these are woven into a story of enduring charm and poetic beauty.

This is the fourth book done by the author of **We Keep a Light** which won the Governor-General's Award in 1945, and we predict for it a generous reception and a wide distribution.

Shakespeare in His Time

By Ivor Brown. (Nelson, $4.75.)

Reviewed by A. J. Wilson.

Ivor Brown, classical scholar, reporter, editor and Shakesperian authority, in this book has turned his attention to history.

He declares that in order to know Shakespeare, one must know the social and cultural conditions of the England of his day and particularly those in Stratford where he was born and brought up. The author undertakes to describe these conditions, which he does with historical accuracy. He unfolds what might be called the Elizabethan way of life, the food, clothing and home life of the people, their recreation, means of transportation, communication.

There is little reference to political matters. The emphasis is on those intimate ordinary affairs which men and women in any stage of history take for granted. There is an illuminating chapter on the London Shakespeare knew, an account of the stage, actors and contemporary writers.

It is not written for the Shakesperian scholars, though they will no doubt find it stimulating, but for the average reader who has at least a passing acquaintance with the bard of Avon. The style is clear and unimpeded by long or involved sentences. The book is well printed and copiously illustrated.

Remember Nurse

By Donald McKillop Copeland as told to Eugenie Louise Myles. (Ryerson, $3.95.)

Reviewed by J. H. Arnup.

Either Nurse Copeland is a good story teller in her own right or she was fortunate in her choice of a ghost writer, for between them they have given us a good story, well told.

Mrs. Copeland was the first public health nurse appointed (1950) to care for the Eskimos of Southampton Island which lies across the mouth of Hudson Bay. She was also named assistant teacher in the school to be opened and conducted by her husband, who was also to serve as welfare officer. They were accompanied by their little daughter. The book is a detailed account of their experiences during the first two years. And because the Copelands were so closely associated with the natives, the story is an intimate account of Eskimo life and activity during the same period. I could recommend it to be placed in school libraries throughout Canada.

Essays

Scotchman's Return and Other Essays

By Hugh MacLennan. (Macmillans, $4.)

Reviewed by J. A. Davidson.

In a prefatory note to his most recent collection of essays, ones written between 1954 and 1960, Hugh MacLennan tells us this: "Not many novelists, I am told, enjoy the essay form, but for years I have become increasingly devoted to it. A personal essay is a little fragment of yourself: a mood or a cluster of ideas which somehow emerge from yourself. It is the friendliest form of writing I know." That indicates the flavour of this book, and anyone who thinks that the personal essay is an obsolescent literary form will have to change his mind after a couple of hours with the book. It is the most delightful late-evening book I have read this year.

Mr. MacLennan

The 29 essays are a mixed bag. The only one which is, perhaps, a failure is "Remembrance Day, A.D. 2010," an exercise in Orwellian satire which doesn't quite come off. The other essays deal delightfully and humanely and sensibly with a wide variety of topics, from education to tennis to roses, from literary criticism to Canadian history and politics, from country living to Albert Einstein.

The first essay, from which the book takes its title, will be read with relish and sympathy by Scotch-Canadians (I know exactly what MacLennan has in mind), but I suspect that it will puzzle native Scots a little and perhaps annoy Canadians who haven't a Scottish background.

In one of these essays MacLennan observes, "No writer can survive if he fails to realize that the most fatal sin he can commit is to bore his readers." MacLennan did bore this reader with the one piece of futuristic fantasy, but there is scarcely a boring paragraph in the rest of the book. On the whole, these essays warm the heart (without trying to overheat it, as so much "personal" writing today tries to do) and stretch the mind (without trying to be "smart" or "clever" about it). Hugh MacLennan is a delightful humanist, in the best and deepest sense of that often abused word.

The Mackenzie King Record: Vol. I, 1939-1944

By J. W. Pickersgill. (University of Toronto Press. $11.50.)

Reviewed by C. E. Silcox.

The late Prime Minister of Canada made sure that his literary executors should have access to a vast collection of documents which had been carefully preserved, exceeding more than two million pages, and which included his private and voluminous diary. His diary was so complete that one cannot avoid the sense that Mr. King knew that he was writing for posterity. In his will, it was ordered that when the executors should have extracted from the diary what they deemed pertinent, it should be destroyed.

The first volume of his official biography, covering the period 1874-1923, has already been published and was prepared by Prof. R. MacGregor Dawson. Because of Dr. Dawson's subsequent death, the work he began is being continued by Blair Neatby.

There remained, however, the disposition of the diary. It was decided to select from this more distinctly personal material what posterity should know. The responsibility for the selection was entrusted to the Hon. J. W. Pickersgill, who had gone to the department of External Affairs in 1937, and been attached to the office of the Prime Minister at that time, and both during and after World War II. He has culled from the diary what he thinks should be preserved for the period 1939-1944—a most controversial period—and put it together with copious quotations, neatly joined by comments to provide an adequate sequence.

Mr. Pickersgill has done a good job. What this reviewer would most like to see is what Mr. Pickersgill has discarded!

Here is a mine of material for future study, but the reader will need to be cautious as he reads in the first volume of the "Record", since the more one reads, the more convincing is the conclusion that though Mr. King was in some respects a political genius, he was also the victim of several psycho-pathological complexes which one might list here if space permitted. He had, for instance, a kind of Messianic-complex **vis-a-vis** the problem of Canadian unity, and the egotism that often goes with it, and he had a capacity for cruelty which decision often requires even when it is accompanied with sentimentality.

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SKID ROW CHURCH

(*Continued from page* 10)

for beds for 30 to 40 men each night.

Ninety per cent. of the men who come to First Church for help have an alcoholic problem, Dr. Ross says. It is estimated there are 22,000 alcoholics in British Columbia.

"We are able to get one alcoholic in 50 back on his feet, through AA or the church," Dr. Ross says. "AA is our biggest help. We had one young woman here who, I believe, is completely cured. We always have hope for these people, but sometimes it is discouraging. It often seems that we need one worker for one alcoholic.

"We have been working with one man for many years. We got him off the bottle for 13 months before he went out on another binge. We've given him work at times, and tried to help him in many ways. We haven't given up yet. Even if we can help him over a period of weeks and months, it's something."

Drug addicts, too

Drug addiction, too, is a problem with many of the men who come to First Church. Back in the 1920's, the church operated a home for drug addicts and had about ten living there at a time. Now Dr. Ross tries to send them to a clinic that can help them.

"I'm strongly against free drug clinics, but I am also against sending addicts to prison," he says. "We need more clinics where we can send them for treatment."

But the most important part of First Church's programme, as far as Dr. Ross is concerned, is the work with families.

His two women assistants, Home Mission Board worker Marion Rollins and WMS missionary Belva Howatt, are kept busy from 9 a.m. to noon every day during winter, interviewing women with family problems. Many of them have been deserted by their husbands or have an alcoholic problem in the family. Every day about 20 of them come, most from within a two or three mile radius of the church. but some from as far away as Surrey, North Vancouver and New Westminster.

The First Church workers moved one woman and her family out of the filthy flat in which they were living into new quarters, then helped pay the rent. One of them visits her every week and sends a box of groceries. Dr. Ross says that he has received word from a penitentiary chaplain that the woman's convict husband appreciates the concern and help that is being given his family. Last summer First Church took them to their busy Camp Fircom on Gambier Island.

Between 300 and 400 campers are taken to this camp every summer. They include children, mothers and old people. One group from the Happy Hours Club goes each year for a ten day camp.

"A large part of our work is striving to give inner strength," says Dr. Ross, "that's more important than all the material help that we can give."

That's why First Church has the Mothers' Club, which meets each Thursday for recreation and devotion, and five or six other groups which meet at the church or social centre.

Increase in families

The assistance of Vancouver's Social Service Administration has meant a reduction in the numbers of single destitute men applying to First Church for help. But Dr. Ross reports a big increase in the families seeking aid. One of the main reasons is the many strikes that have plagued B.C. in the last two years.

British Columbia is a province with a great deal of seasonal employment in logging and fishing, and the unemployed seem to gravitate to Vancouver, the only large city. According to Dr. Ross, a recent survey indicates that the city has the highest cost of living in Canada, with high rents. One family told me they were paying $30 a month for one small room.

Dr. Ross is hoping that the city will undertake a slum clearance programme similar to Toronto's Regent Park. In fact, there is already a plan on paper. But when I visited Dr. Ross it was being held up by some of the flophouse owners.

First Church will be right on the edge of the redeveloped area if and when it comes into being. A new church is planned, and Dr. Macdonald said he expects that it should get under way next year. It will be financed by the British Columbia Conference Development Fund and the Board of Home Missions.

First Church is one of the United Church's most important downtown social and evangelistic ministries. Last year's grants of $35,112 were the largest paid out by the Home Mission Board to an institution. Toronto's Fred Victor Mission got $20,000.

"I think the most heartening thing about First Church is the fact that it is now branching out into language work, and the workers are able to spend so much time counselling families and destitute men," Dr. Macdonald said.

With the new facilities that are planned, First Church and Fred Victor Mission will be setting a pattern for work in other centres, he said. •

By EDWARD CRAGG

Christian Vocation

CHRISTIAN Vocation means that God still calls individuals to the doing of some particular task for his Kingdom.

This is an important belief! For if you understand that God has called you to your life work, everything you do will be worth your best effort. And you will find in it a satisfaction that cannot be measured in terms of dollars and cents.

Said an American army officer to a missionary nurse cleaning out the neglected wounds of a Chinese soldier, "I wouldn't do that for a million dollars." She replied, "Neither would I!"

Is it possible for all Christians to feel such a sense of vocation? For in any community there are people who have had little choice in regard to their life work. Circumstances have dictated the way in which they earn their living. Often this means monotonous routine.

Most jobs involve some human relationships. They are almost never performed in complete solitude. Others are near, sharing the situation, even if this means only sharing the monotony. On the production line there are people to the left and to the right, as there are people in the locker-rooms and in the cafeteria, people in the elevators and the halls.

Thus the holding of almost any job is a key to the world of other people, their problems, fears and dreams. It enables Christian faith to make a helpful contact with these people.

Therefore any task puts you on the front line of Christian witness. Even though you were not able to choose your job, God calls you to find in it your place in the battle for the soul of the world.

In any community there are also many who have been able to choose their calling in life. Many young people are always standing on the threshold of this important choice, which ranks with the choice of one's faith and with the choice of one's husband or wife.

Assuming that this choice is faced in the light of Christian conviction, what kind of career should be elected as a life-investment?

Let us not restrict our emphasis to the Christian ministry or some other form of full-time Christian enlistment, essential as these are to the welfare of the Church. One of the leading Protestants of this continent says that just now the three professions which offer the greatest opportunity for Christian witness are those of the politician, the scholar and the writer. Others would speak of the critical contribution made by the teacher, by the nurse and doctor, the social worker, the business leader and the labour leader.

Elton Trueblood, whose name is so well known in the laymen's movement now sweeping the church, is surely right when he says, "There is no reason to suppose that God is primarily interested in buildings called churches; he is probably far more interested in factories, because men spend more time there. What we are sure of is that it is in common life that the battle of the Christian cause will be won or lost." ●

THE MUSIC MAKERS' CORNER

TRIXIE and Tommy are 12-year-old twins who have come with their parents from Wales to live at Lanevery, which is hilly and reminds them of home. Like all Welsh children they sing most of the time. They read music as easily as stories, so the school and church choirs are glad to have them as members. They climb hills and don't mind it, and they will gladly tell you a story about that little land of Wales where the oldest living language of Europe is spoken; where you can climb a mountain and see half of that magic country that sits firm in the lap of England, and whose west coast looks as if a big sea-monster had taken a huge bite out of it; a land where everyone likes to sing, where names of people and places have so many double l's and d's that printers have to keep an extra supply on hand; a land where the annual music festival or Eisteddfod attracts thousands of people, and where our Queen was so thrilled with the Welsh singing that she stayed an extra day; a land where every town has its orchestra or band and a good choir; where tiny village homes cling to the side of the mountain; and if you ask the twins where they lived, they will tell you in their best Welsh, Llanfairpwllgwyngyllgogerychwyrndrobwllllantysiliogogogoch.

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Globe-Trotting Preachers

(*Continued on page 26*)

the line of more orthodox church movement.

Dr. Forrest: Did you find a communist influence in Japan, Korea, Hong Kong, India?

Dr. Levan: We questioned people everywhere. I don't think we ran into it directly, but the people we talked with certainly were aware of it.

Dr. Elliott: The closer you get to communism, as in Hong Kong and West Berlin, the more fanatically anti-communist you are. Yet I came back from India and Japan feeling that these people are mature enough to take communism in their stride, without getting all "het up about it.

Dr. Levan: Yes, in India they would discuss it without the alarm we get in our own press, or conversation.

Dr. Elliott: Particularly in Japan. We arrived just after the demonstration against the Eisenhower visit. We asked if this were communist-inspired, and everybody from a Shinto priest to a bank clerk said "no." This was a pacifist, not a communist demonstration. And they weren't afraid of the communists.

Dr. Smith: On Independence Day there was a programme in the Indore Christian College with a panel of speakers. A communist gave the shrewdest address. He never mentioned communism. He talked about democracy and I was tremendously interested in the hearing he got. I felt I was seeing communism making headway.

Dr. Forrest: At Indore Christian College?

Dr. Smith: At Indore Christian College, of all places. I was rather proud that the church was able to invite him without being worried about it, too.

Dr. Forrest: Did you see desperate need in Hong Kong?

Dr. Elliott: Yes.

Dr. Smith: And we got the impression that they are working at it. The government is quite vigorous.

Dr. Elliott: They're hopeful. About 90% of the actual relief is being raised in Hong Kong. The world relief going in is less than 10%—the United Church sent $20,000 this year. But they're still getting 1,000 refugees a week from Red China.

Dr. Forrest: Now you fellows have had to make some sacrifices. You pay your own way. Do you think we should make an effort to get more people to see the work of the church on the mission fields?

Dr. Levan: I think this would be one of the finest ways actually of promoting the world Church. We were certainly made welcome.

Dr. Elliott: Everybody was courteous.

Dr. Smith: Part of the welcome was due to the fact that we were "unofficial."

Dr. Elliott: Too many visitors could interrupt the programme.

Dr. Levan: An interesting suggestion that came up several times was the possibility of an exchange of clergy.

Dr. Elliott: That suggestion was made in India. A good piece of missionary work would be to send a pastor from India to work as an associate for a year with a Canadian minister.

Dr. Smith: It should be a two way traffic. ●

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The Question Box

Q. There is no mention of the Virgin birth in our statement of faith. Why? Does the United Church profess the doctrine of the Virgin birth?

A. Article seven of Doctrine, the Basis of Union (which is the official doctrine) is very clear. "Conceived of the Holy Spirit and born of the Virgin Mary."

Q. Should a family or any individual wish to have a former minister perform baptisms, marriages and burials, can the present minister protest or bar him from complying with the requests? What should his attitude be in regard to the circumstances?

A. We have always understood that a former minister would not normally accept such invitations except when made through the minister-in-charge. We would think that a minister would try to comply with all reasonable requests.

Q. Is "square dancing" acceptable behaviour in the church basement as the social part of a regular Couple's Club programme which includes scripture study?

A. It's acceptable to us, especially if we can be left alone to sit and watch.

Q. Is it proper to administer the Holy Sacrament in the United Church without first repeating the General Confession? This has been done quite often in our church; in fact the Communion service has been shortened to the bare administration almost, depriving it of much of its solemnity and beauty.

A. There should always be prayers of confession and assurance of pardon, although not necessarily the familiar General Confession repeated in unison.

Q. Is a distiller of whiskey a suitable man to accept as Sunday school superintendent in a small church?

A. It's questionable.

Q. Why do some ministers spoil an otherwise very impressive service by excluding themselves from their own benediction? They give the impression (a) they are an intermediary, (b) better than their congregation, (c) prefer a priestly role.

A. Ordained ministers are given authority to rule in the congregation, to teach the doctrine of the Church, to preside at the Sacraments and present the offerings of the people; and also, as ministers of God, "to bless the people in the Name of God" at the conclusion of the service of worship. See also St. John 20: 21-23 for Scriptural authority that ministers, as the successors of the first apostles, have certain duties and privileges; this text was used by the Reformers, e.g., John Knox.

Q. Our stewards were requested by the WA to provide a lock for the kitchen. When we did, we were informed that this was the session's jurisdiction. Could you tell me who has the authority to place such a lock?

A. We think it's small stuff like this that drives some people away from church. But strictly speaking, the session is right. Churches have too many locked doors.

Q. Why is Good Friday so called?

A. Because on this day Jesus Christ our Lord suffered and died on the Cross for the Salvation of the world. While it may seem the darkest day of all time, Christians see it as good.

Q. What is the required procedure for a lay supply who has given many years of leadership and now wants to be ordained to the work of the ministry?

A. The guidance for this is set forth in the *Manual* of the church, and the presbytery chairman of the Committee on Education and Students can provide you with the necessary guidance and details.

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About People and Places

Pageantry in Church

Last month the normally austere interior of St. Giles Cathedral, Edinburgh, shone with the brilliant pageantry of royalty, ecclesiastics, Scottish nobles and other prominent persons, gathered for the Thanksgiving service on the 400th anniversary of the Scottish Reformation.

The **Rev. Dr. G. Campbell Wadsworth,** Montreal West United Church, was the United Church's official delegate.

In addition to the church service, Dr. Wadsworth was present at the meeting in the Assembly Hall when Her Majesty spoke briefly, drawing attention to the fact that this was the first time in three and a half centuries a sovereign had attended a meeting of the General Assembly. Later at a reception in Holyrood House, Dr. Wadsworth was presented and had a short conversation with the Queen.

Honour 47 Men

On Remembrance Sunday, **Howard Park United Church,** Toronto, honoured the 47 men who made the supreme sacrifice in the two World Wars, by unveiling a $6,700 stained glass memorial window in which their names are recorded.

Mrs. Albert C. Mitchell, the only mother of the church who lost two Air Force sons, unveiled the window in a special service conducted by the minister, the Rev. George R. Service. Deputy Chaplain General, Col. James P. Browne, Ottawa, preached the sermon.

The war services committee of Howard Park United Church, during the Second World War, provided dinners and entertainment for more than 20,000 armed forces personnel. The memorial was sponsored by a representative committee that included leaders of this group.

Mission in the Capital

A four-day mission will be held in **First United Church, Ottawa,** November 17-20. On Friday and Saturday night emphasis will be on women and young people, while the Saturday afternoon session will be for Session officers and men's organizations. The missioner is the Rev. Dr. W. G. Berry, associate secretary of the Board of Evangelism and Social Service.

For Unmarried Mothers

The new $218,000 **Carter-Luffman wing** of the **Victor Home for Unmarried Mothers,** Broadview Ave., Toronto, was dedicated last month by the moderator, the Rt. Rev. Hugh A. McLeod.

The wing was named to honour Miss May Carter, staff member for 15 years and superintendent from 1947 until her death in 1951; and Mrs. H. L. Luffman, long time member of the Board and President from 1946 until her death in 1955. It will make possible caring for an additional 10 girls, bringing the total up to 25, the maximum number recommended by maternity home studies. It contains 10 double and five single bedrooms, a small chapel, kitchen and store rooms, dining room, nursery, caretaker's quarters.

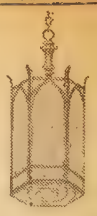
The original building, now remodelled, contains staff accommodation, living and quiet rooms, areas for crafts and recreation, offices and interview rooms, as well as the laundry.

It is 60 years since shelter was given to an unmarried mother and her child in Fred Victor Mission. Encouraged by Mr. and Mrs. Chester D. Massey, who provided the first home on Jarvis St., the

(*Over*)

Homewood

Victor Home President Mrs. T. M. West (top) speaks at opening of unmarried mothers' home (below).



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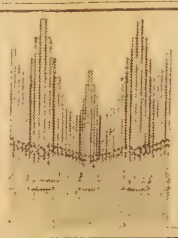

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work expanded until a second home was necessary and in 1948 the property on Broadview Ave. was purchased.

The dedication service was in charge of Mr. R. S. Mills, QC, president of the Toronto Home Missions Council. Representatives were present from conference and presbytery, as well as Ontario Health Minister Louis P. Cecile, QC. Mrs. T. M. West, president of the Victor Home Board, made the presentation.

Cairn Where Body Found

"The whole West mourned his passing." That tribute to the Rev. George McDougall, Methodist missionary extraordinary, is on the cairn recently placed by the Alberta government on the spot four miles north of Calgary where the missionary's body was found February 5, 1876.

Mrs. Lillian Graham, a granddaughter, unveiled the cairn. The Rev. J. E. Nixon, Calgary, gave the address, and the Rev. C. D. Powell, superintendent of Home Missions for North and South Alberta, dedicated the cairn. About 200 were present for the ceremony.

This was one of a number of events marking the 100th anniversary of the appointment of the Rev. George McDougall as superintendent of the vast Hudson Bay and Rocky Mountain district of the Methodist Church in Canada.

Maritimer to Ottawa

The **Rev. A. Frank MacLean,** Trinity United Church, Charlottetown, has accepted a call to Chalmers United Church, Ottawa, to succeed the Rev. Leonard Griffith, now minister of City Temple, London, Eng.

Mr. MacLean is a graduate of Pictou Academy, Dalhousie University and Pine Hill Divinity Hall, and is a past president of the Maritime Conference, where he has held four pastorates. He will take over his new duties February 1.

Mission to Canada

A **Mission to Canada** will be conducted by British Evangelist Tom Rees from February to June, 1961. "Get Right with God" is the theme of the mission which will be held right across the country.

Mr. Rees and his mission members will speak on week-ends in the larger centres and at one night midweek stands in smaller cities and towns. This is the method which was found so successful in the Mission to Britain.

Mr. Rees is an Anglican layman, who for more than 25 years has devoted his energy and gifts to large inter-church missions. His Mission to Canada will be strongly ecumenical in scope and has the support of the Department of Evangelism of the Canadian Council of Churches.

Alma Students Tops

Four students of the **Alma College Conservatory of Music** have been awarded Silver Medals for attaining the highest standing in the province in their respective classes in the Royal Conservatory of Music examinations, piano division. All four will receive scholarships of $25. They are: Donald McColl, Margaret Mathers, Jack Bristow and Barbara Disbrowe. All are pupils of Miss Maxine Harper, ATCM.

$250,000 Overseas Aid

The United Church has sent $10,000 for relief to the Congo, but as the situation is worsening and the plight of the churches is grave, Acting Chairman, the Rev. Dr. E. E. Long, reported to the Overseas Relief Committee that more will probably be needed soon.

Thirty tons of used clothing went last month from the depots to Tunisia and Greece. One hundred and fifty thousand dollars has been sent to the World Council of Churches for the work of the Department of Inter-church Aid and Relief to Refugees.

In consultation with that department's Dr. Leslie Cooke, the following projects, amounting to $250,000 for the year, have been agreed upon by the Overseas Relief Committee:

Hong Kong — Emergency assistance fund, $20,000; vocational training, $10,000; Kei Hip Secondary School (Fanling), $100,000.

Near East Christian Council Vocation Training, $16,000.

France—Youth Centre, $10,000.

Belgium—Old People's homes, $5,000; Children—Rehabilitation projects, $5,000.

Austria—Youth refugees (Hungarian) in homes, $15,000.

Germany — Youth and Community Centre, $6,000.

Greece—Old People's Home (Assyrian Refugees), $30,000; children's project, $2,200; medical/dental care for aged, $3,200.

Near and Middle East — Housing in Turkey, $10,600.

General Projects—transportation loans, $17,000. Total $250,000.

Expand at St. Kitts

The new $175,000 Grantham United Church, St. Catharines, Ont., was opened last month. It will seat 450 and was the third stage in the overall building campaign of the congregation, which began in 1953 with the construction of a church hall. In 1958, the George Fraser building, containing offices, fellowship room and lower lecture hall, was erected. The new building also consists of the Christian

education centre beneath the church proper. There is a door through to the lower hall where further accommodation will be added later.

In early years saddlebag preachers held services in the school, the congregation becoming part of a new circuit in 1879. The following year a new brick church was erected, and this served through many boundary changes until 1958 when a violent storm blew out the upper portion of the front wall. This necessitated demolition of the building and the new overall plans. The Rev. Matthew Taylor was called to be minister and a manse built in 1959.

New Church Headquarters

Both Anglican and Presbyterian churches in Canada are considering new or extended headquarters.

The Presbyterian Church is building a new $500,000 headquarters in the Eglinton East area of Metropolitan Toronto, to be constructed on a $100,000 1½-acre site. The structure has been made possible by a legacy from the late Walter Gow of Toronto. The present cramped quarters are in Knox College.

A revised plan for extending Anglican Church of Canada headquarters was recently approved by the Executive Council. The extension will cost about $700,000. Funds will be available in loans from General Synod departments.

Centenarian Dies

The **Rev. Dr. Oliver Darwin** died in Vancouver, October 17. On his 100th birthday in August, the United Church and the British Columbia Conference paid tribute to this veteran chaplain of the Riel Rebellion, minister of many charges, superintendent of Western Canadian missions, and for a time, the church's representative in Great Britain. At the service held in Chown Memorial

(*Over*)

see the church at work while you holiday in the sun!

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Church, addresses were given by the Rev. Dr. A. E. Whitehouse and Conference President the Rev. R. Moses.

Rev. Bruce Millar, minister of St. James Bond United Church, Toronto, died October 15. He was ordained in 1928, served in the pastorate before entering military service 1941-5. For three years he directed the Crusade for Christ and His Kingdom. . . **Rev. George William Moore** died in London, Ont., October 10. Ordained in 1918, his charges were in the central conferences. He retired from Knox Church, London, in 1957. . . **Rev. John Hoyle** died in Haliburton, Ont., October 18. From 1929-40 he was general secretary of the Toronto Religious Education Council. . .

Ann Ross, wife of the Rev. Dr. E. H. Gray, Smiths Falls, Ont., died October 2. Trained as a teacher, she took an active part in church work and conducted the national temperance course for boys and girls in many centres. . . **Jessie,** wife of the Rev. L. H. Currie, Kitchener, Ont., died October 9.

Mrs. Margaret McLinton died recently in Yellow Grass, Sask. She was an active member of the Woman's Association and it was largely due to her initiative and labour that the Weyburn Presbytery WA was formed.

New Film on Boys' Work

The Trespassers is a new technicolor film, with recording, which has been made to answer the question "How do we get leaders for the Christian education of boys in the Sunday and mid-week groups?"

The National Boys' Work Committee of the Board of Christian Education has developed the filmstrip using the Berkeley Studio facilities. While it gives particular emphasis to the local church in the recruitment of leadership, it has already been well received at national and area men's conferences and rallies of present and potential Christian education leaders.

The film is available from AVEL, conference Christian education offices and the Literature Distribution Centres.

Princetonian on Tour

Dr. John A. Mackay, president emeritus of Princeton and former president of the World Presbyterian Alliance, is on a six months' tour of the Middle East and Asia to give a series of lectures on the Christian faith in relation to church and society today.

During October, Dr. Mackay visited his native Scotland, attending the celebrations of the Scottish Reformation in Edinburgh. His itinerary includes Lebanon, Egypt, Pakistan, India, Thailand, Indonesia, the Philippines, Hong Kong and Japan.

London's New College

Westminster College, the United Church's new student residence and Christian Education Centre at the University of Western Ontario, London, was dedicated last month by the Rev. Dr. Angus J. MacQueen, representing the Moderator.

At the same time, the **Rev. Dr. A. Douglas Shanks** was installed as chaplain. He was formerly minister of the United

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Church at Uranium City, Sask.

London Conference President, the Rev. R. B. Craig, conducted the service, and the Rev. Dr. George Goth, Chairman of Middlesex Presbytery, installed the chaplain. The sermon was preached by the Rev. Dr. Harold W. Vaughan, Secretary of the Board of Colleges and Secondary Schools.

Westminster College is on the old Hunt Club property, adjacent to the University of Western Ontario campus. It was purchased on behalf of the London Conference. The club house and pro shop have been cleverly converted into temporary accommodation for 77 students, both men and women. The Thames River setting is magnificent. "The view through the picture windows of the cafeteria," says Secretary Dr. Harold Vaughan, "is probably one of the finest in the London area." Already more than 180 applications have been received for next year.

BLANKETS! BLANKETS!

With the arrival of winter, Arabian refugees in Tunisia and Morocco are in desperate need of thousands of blankets. The Overseas Relief Committee is asking United Church women to send new and good, used blankets **immediately,** in parcels plainly marked "blankets", to the Overseas Relief Depot, 100 Simcoe St., Toronto 2, Ont. Remittances of 10c per pound for shipping charges should be addressed to the Rev. Dr. V. T. Mooney, Treasurer, 85 St. Clair Ave. E., Toronto 7, marked "Overseas Relief shipping charges."

Pattern for Africa

A new pattern of every member evangelism that is proving satisfactory in India was suggested to Nigeria's religious leaders as the answer to Africa's need by **Bishop J. E. Lesslie Newbigin.**

Bishop of the Church of South India and general secretary of the International Missionary Council, Dr. Newbigin addressed a gathering of Nigerian churchmen in Lagos, recently. In India, he said, church leaders are getting away from the idea of "paid agents" of the church. Instead, people from villages who have become Christians go and preach to their neighbours. Often, he said, bishops baptize new converts who have received all their instruction from village Christians. This revolutionary pattern of evangelism, he pointed out, is a return to the ideas of the Apostle Paul and the early Christian church.

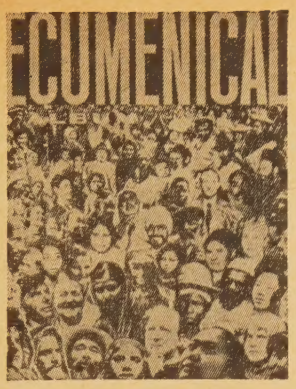
The bishop said he saw many situations in the African church paralleling those that had been met in India, and asked whether a church union, similar to this, which resulted in the Church of South India in 1947, might not be the answer. Representatives were present from Anglican, Baptist and Methodist churches and the Salvation Army.

Climbing to 5 Million

The Missionary and Maintenance Fund is now climbing towards the $5,000,000 mark. The total at October 28 was $4,582,325, an increase of 15 per cent., Secretary the Rev. Dr. Ray McCleary reports. The 1959 figure was $3,987,261. Following are the amounts received from the conferences, with last year's totals in brackets:

Newfoundland, $52,795 ($41,515); Maritimes, $380,767 ($322,665); Montreal

(*Continued on page 35*)



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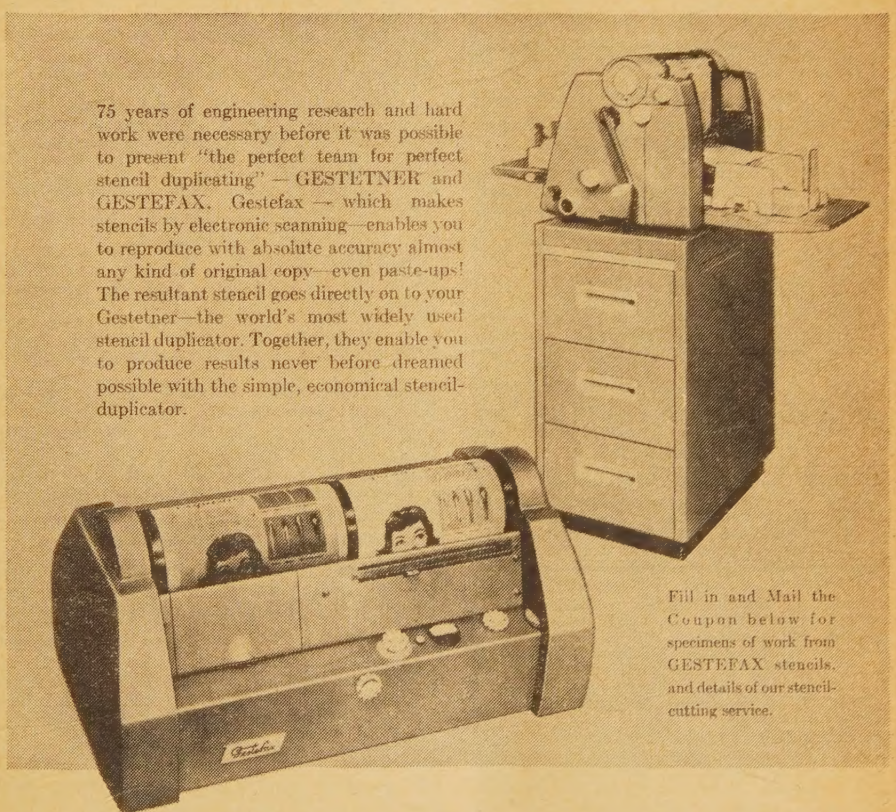

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BIRTHS

BRAY—Jack and Elaine Bray, Milestone, Sask., are happy to announce the birth of Deanna Ruth, on September 25; a sister for Miriam and Victor.

BROOKER—Rev. and Mrs. Doug. Brooker of St. Andrew's United Church, Chateauguay, are happy to announce the birth of a daughter, 7 lbs. 2 ozs., Kathleen Margaret, on Oct. 12, 1960, at Montreal General Hospital. A sister for Arthur.

1. HELP WANTED

CHRISTIAN EDUCATION DIRECTOR

REQUIRED immediately, layman as Christian Education Director for Pleasant Heights United Church, Calgary. Salary approximately $5,000.00 per annum. Write Mr. Ed. Mansell, c/o Pleasant Heights United Church, 1112 - 19th Ave. N.W., Calgary, Alberta. State experience and qualifications.

SENIOR secretarial position open in the broadcasting division of the United Church's Berkeley Studio. Some bookkeeping experience preferable. Reply with details of experience to Rev. Keith Woollard, 315 Queen St. E., Toronto 2.

WE need the help of a director for Christian Education, to work with minister and have direct responsibility of young people and young adults, to advise in Sunday School, and assist in summer camps. Above minimum salary and duties to commence January 1, 1961. Apply to Mr. C. Zimmerman, 229 Queen Avenue, Portage la Prairie, Manitoba.

WEST BURNABY United Church, B.C., is anxious to obtain the services of a full time Deaconess to assist the minister and to direct the Christian Education programme. Please address inquiries to Mr. D. A. MacMillan, 7138 Sussex Ave., Burnaby 1, B.C.

1N. NURSES WANTED

TWO Nurses needed for United Church Mission Hospital in northern British Columbia. Salary $285.00 a month. An opportunity for Christian service. Apply Wrinch Memorial Hospital, Hazelton, B.C., or Dr. M. C. Macdonald, Board of Home Missions, United Church, 85 St. Clair Ave. East, Toronto.

NURSES URGENTLY NEEDED

VACANCIES at Queen Charlotte Islands General Hospital exist for 3 registered nurses. Assistance in travelling expenses and salary approved by provincial nurses' association is offered. This is an opportunity for service in a home mission hospital operated by The United Church of Canada. Apply to Hospital Administrator, Queen Charlotte City, B.C.

2A. PULPIT VACANCIES

BRAESIDE Charge (Renfrew Presbytery) in the Ottawa Valley, minister wanted. Salary $4,150.00. Three-point charge, immediate settlement. Oil-heated, furnished manse. Contact Mr. Stuart Anderson, Glasgow Station, Ont.

CHATHAM, Ontario, Victoria Avenue United Church, requires a minister to assume duties January 1st, 1961. Incumbent minister has accepted a call to Galt after 6½ years in this charge. Ministers interested in the challenge of a growing congregation are invited to apply to the Recording Steward, R. A. Sanderson, 75 Arnold St. N., Chatham, Ontario.

FINCH (Ont.) three-point charge, comfortable parsonage, oil heated, new garage, close to High and Public Schools. Salary $3,500.00 plus $500.00 car allowance. Interested ministers please contact Mrs. Johnson Ouderkirk, Berwick, Ontario.

KENT Presbytery—St. Paul's 3-point charge, 4 miles from Chatham, pulpit vacant January 1, 1961. Would consider applicants for that date, or will hold till June. Well equipped manse, close to schools. Write Secretary, Ian Maynard, R. R. 3, Chatham, Ont.

LACOLLE - CLARENCEVILLE, Que., 3-point charge; comfortable oil-heated manse situated at Lacolle, 35 miles south of Montreal. Minimum salary, plus generous car allowance. Interested ministers please contact R. A. MacLeay, Clarenceville, Que.

2A. PULPIT VACANCIES—Continued

LYN (Ont.) Pastoral Charge—vacant Nov. 1st. Furnished manse, oil heated, 6 miles from Brockville, near Kingston. Paved roads, modern schools. Contact A. J. Hudson, Clerk of Session, Lyn, Ont. Telephone Brockville D.I.2-6518.

MIAMI (Manitoba) United Church pulpit vacancy; minister required July 1st, 1961. Three-point charge, minimum salary, adequate car allowance. Inspection invited. Please contact Mr. Sydney Cox, Miami, Man.

MOTHERWELL - AVONBANK (Ont.) United Churches, two-point charge, pulpit now vacant —former minister has retired. Comfortable oil-heated manse. Interested ministers please contact Mrs. Hugh Bell, R. R. 7, St. Marys, Ontario.

STIRLING, Ontario, St. Paul's United Church will be vacant October 31st. Salary well above average. Oil-heated parsonage; new High and Public Schools. Applications should be sent to—Mr. Robert Philp, Secretary Pastoral Relations Committee, Box 152, Stirling.

STOUFFVILLE (Ontario) United Church, pulpit vacant July 1st, 1961. Town of 3,000, near Toronto. Please write to Mrs. James McCreight, Secretary, Pastoral Relations Committee, Stouffville, Ontario.

TURIN - BOTANY Charge (Ont.), Kent Presbytery, three-point charge, furnished manse, oil furnace, vacant December 1, 1960. Salary and transportation above minimum. Direct inquiries to John Balmer, R. R. 4, Thamesville, Ontario.

WALLACEBURG, Ont., Trinity United Church vacant November 1, 1960. Well furnished, modern two-storey brick manse. Salary exceeds Blue Book listing. Town population 8,500. Please address inquiries to H. B. Sands, 635 James St., Wallaceburg, Ontario.

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WYMAN, Quebec, minister urgently needed for 2-point charge in Prov. Quebec 50 miles from Ottawa. Agricultural and mining district. Young families moving in; great opportunity for Christian Education work. Newly decorated modern, furnished manse, oil-heated, etc. Minimum salary plus car allowance and pension. Please contact Mrs. Hillis Graham, Secretary Pastoral Relations Committee, Wyman, Que.

5. CHOIR PERSONNEL

ORGANIST and Choir Director required for Wesley United Church, Pembroke, because of former organist's unexpected death. Three-manual Casavant Freres Organ. Growing community with good opportunities for private teaching. Apply, giving references and salary expected. E. J. Martin, 424 Supple, Pembroke, Ont.

WANTED—Organist and Choir Director by First Presbyterian Church, New Glasgow, N.S. Duties to commence as soon as possible. Three choirs, Junior, Intermediate and Senior; 3-manual 31-stop Organ, new Casavant Console. Salary $1,900.00 up, depending on qualifications. Apply to Chairman Music Committee, 139 Willow Ave., New Glasgow, N.S.

6. ASSISTANT MINISTERS WANTED

CHALMERS - WESLEY United Church, Quebec City, needs a young Assistant Minister to share all phases of Church work specializing in Christian Education. Salary and allowances, $5,500.00. Write S. D. MacGowan, 820 Levis Avenue, Quebec 6, Que.

LINCOLN ROAD United Church, Windsor, Ont., requires the services of a full or part time Assistant Minister to assist in the Christian Education field and perform some Pastoral duties. Consideration will be given to a retired Minister or one near retirement as well as any others who are interested in being considered for this position. Send full details to Ruskin Keyes, Recording Steward, 2282 Hall Avenue, Windsor, Ontario.

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NEWS *(Continued)*

and Ottawa, $448,818 ($398,228); Bay of Quinte, $350,844 ($312,902); Toronto, $928,568 ($800,148); Hamilton, $674,891 ($612,915); London, $546,077 ($476,772); Manitoba, $280,808 ($229,172); Saskatchewan, $256,756 ($215,926); Alberta, $305,033 ($263,497); British Columbia, $307,401 ($274,496); Donations, $49,541 ($39,025); One Dollar Club, $26.

The Singing Welshmen

The **Dewi Sant Welsh United Church,** Toronto, was opened last month. The new building of buff brick is chaste in design and furnishings. It differs from other churches by having no choir pews. A choir is not necessary in a Welsh congregation where the people sing in harmony.

While the dedication service was carried out in the usual order by Conference President the Rev. R. E. Webster, assisted by neighbouring ministers and Presbytery chairman the Rev. A. W. Jones, who preached the sermon, the Rev. J. Humphreys Jones and his congregation, led by Mr. Dan David, performed the real dedication in song. They poured out their praise and thanksgiving through the great hymns of the church.

New Ottawa Chapel

The new chapel in **Glebe United Church, Ottawa,** was dedicated last month by the minister, the Rev. Dr. J. P. C. Fraser. Most of the furnishing were gifts from members and former members of the congregation. A stained glass window was given in memory of the late Sydney Russell Howe, a former Sunday school superintendent, by his family; the chancel and appointments by Dr. and Mrs. C. A. Annis in memory of their daughter, Nancy; the lectern was the gift of a former minister, the Rev. Frank P. Fidler, and Mrs. Fidler. The nursery and primary departments gave the gold cross for the Communion table, and pews were donated by members of the congregation.

Plan European Tour

The **Presbyterian Inter-Fellowship Party European Tour** in July, 1961, is planned for ministers and office bearers of the United Church, Presbyterian Church in Canada and the United Presbyterian Church in the United States, and others from the Reformed churches.

Arrangements have been made to visit the Church of Scotland where ministers will preach in the various pulpits around Glasgow and visit a number of Scottish cities.

They will preach also in London pulpits and see the work of the Reformed church in France. The World Council of Churches will be their hosts in Geneva, and the party will visit Basel, Munich, Brussels and Amsterdam. Mr. W. Brown, lay minister of the United Church in Minto, Man., is the travel secretary in charge of arrangements. The group leaves Canada June 27 and returns August 3.

Window for Children

For the past three years the children of **St. John's chapel** at the Army Griesbach Barracks in Edmonton have contributed their nickels and dimes towards a special project. Last month a memorial stained glass window was unveiled and dedicated in memory of Patricia Johnson and Patricia McColl, two children of soldiers living at Griesbach who had been killed in accidents.

Chaplain Captain G. Youmatoff and United Church Chaplain Capt. C. D. Nickerson took part in the dedication, and two eight-year-olds, Katheryn Parton and Ronald Johnson helped unveil the window. It depicts Christ in classical pose surrounded by boys and girls in modern dress against a background of the Rockies and a western sky.

Publishing House Notes

MR. VICTOR WILLIAMS, for many years Foreman of our Book Bindery Department, was appointed recently Production Manager of our Printing Plant. His work is to see that all of the jobs in the Plant at any time are progressing according to schedule, and that they will be delivered as promised.

Victor is a most capable and practical man, who understands completely the art of book-making. He is also a faithful Church member, and has served as Sunday school teacher and superintendent in his Baptist congregation for many years.

The Book Steward.

Year Book Changes

Rev. Albert Johnson, 167 Highbourne Road, Toronto, Ont.

Rev. Gordon Pickell, 1077 Brenchley Street, Sarnia, Ont.

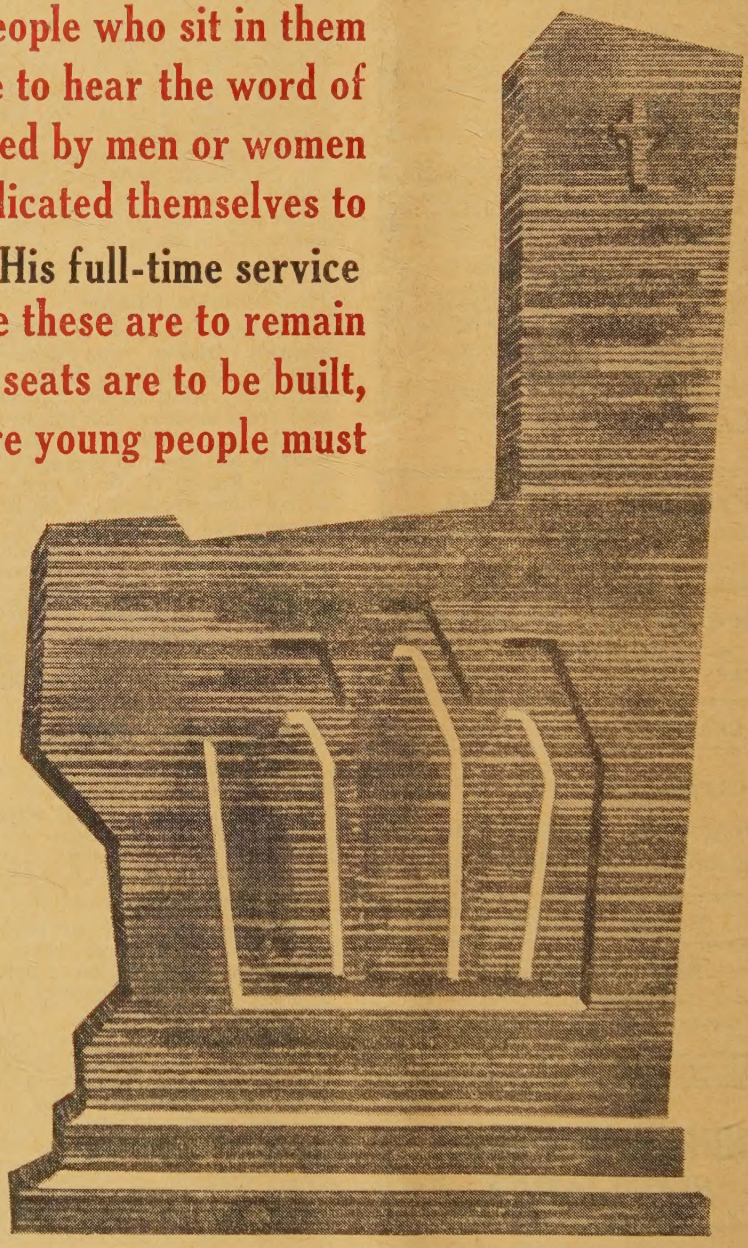
CAISTOR CORNERS

(Continued from page 15)

able, and afterward, not one person spoke of anything untoward in the service.

For He, whom the winds and waves obeyed long ago, found not the orange crush recalcitrant to His purpose. And the cup of blessing which we blessed, on that library table in that frontier hall, was to us the Communion of His most precious blood. ●

There are well
over one million
seats like this in the
United Church
across Canada.
People who sit in them
come to hear the word of
God preached by men or women
who have dedicated themselves to
His full-time service
If seats like these are to remain
filled, if new seats are to be built,
more and more young people must
provide full-time
leadership by be-
coming ministers
of God...in our
Church...in
His Church.
We call our
young people
to this task.



Enquire of the Missionary
and Maintenance Department of
The United Church of Canada
85 St. Clair Avenue East Toronto, Ontario